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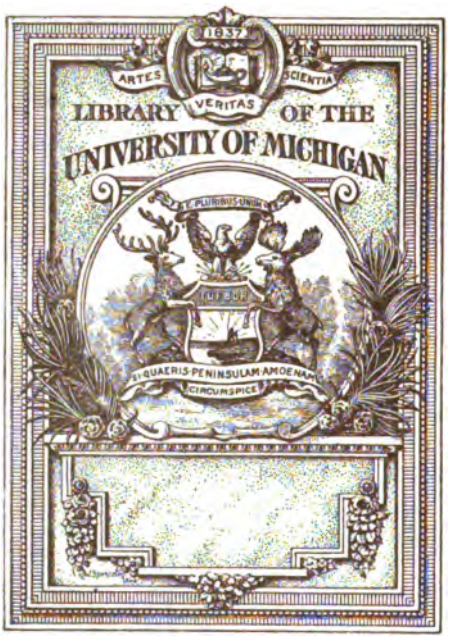

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THE MENORAH

A MONTHLY MAGAZINE

OFFICIAL ORGAN OF THE

INDEPENDENT ORDER B'NE B'RITH

EDITED BY M. ELLINGER

VOL. XI

JULY TO DECEMBER, 1891.

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THE MENORAH

VOL. XI JULY, 1891 No. 1

WHAT IS THE CHRISTIAN CHURCH DOING?

THE persecution of millions of inoffensive people in the most barbarous manner, has now been proceeding for years, a persecution which has no parallel in history, and to which the incidents of fanatical outbursts in the Middle Ages disappear as insignificant, and which surpasses in refined cruelty the holocausts of the Crusades. No authoritative voice has been heard from the Christian Church as an organized body against practices which put to shame the profession of any religion. If a few hundred people are selected as victims by the King of Dahomey, the civilized world stand aghast, and one power or the other seems ready to send an army to repress this relic of barbarism, but Russia seems at liberty to issue ukase after ukase, which draws the thumbscrews upon the hapless victims of fanaticism and Pan-slav-Autocrat with a word of protest or reproval. It is true Englishmen were courageous enough to meet at the Mansion House of London, and to send petitions to this modern Nero, which, however, he refused to receive. 1900 years after the declaration of the religion of love, after the peopling of the Western World with disciples and followers of the Nazarene teacher, the professions of humanity, of Christian charity, of Christian compassion, are as loud as they ever were. Millions are spent for the purpose of sending missionaries to all parts of the world, in order to convert the Pagan, the Moslem, the Hindoo, the followers of Confucius, into good Christians.

What would these missionaries answer if these heathens would read to them the uncontradicted reports of the inhuman practices to which the Russian head of the Greek Church exposes millions of kinsmen of him he accepts as his God? What a beautiful illustration that record furnishes of

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the duties of the Christian religion of the divine character of its professions, of the elevated position which its teachers and representatives afford. Many of the priests, preachers and missionaries claim to be direct representatives of the divine government. Can they stand by and see Christianity thus burlesqued, disgraced and vilified, and will it not be accepted as tacit consent if the voice of the various churches remains hushed and silent? They, the representatives of God on earth as they claim to be, fear the power of a simple human being, of a man who is afraid of losing his life which he has forfeited a thousand times by the cruelties which he sanctions. Can they afford to keep silent longer, to look on with indifference, with equanimity, as thousands of human beings are crushed, life and spirit trailed in the dust, and for no other offense than being members of the most ancient race and of professing a faith which, they themselves acknowledge is not only of divine origin, but to which they look for the credentials of their own faith? We are confident that if the churches were animated by the true spirit of religiosity and of divine inspiration they would have spoken out long ago in thunders of indignation at the disgrace, the degradation, the humiliation to which the practices of the Russian autocrat have exposed the Christian Church.

What is more surprising yet than even this incomprehensible silence of the teachers of the religion, is the reluctance manifested by citizens of various countries in receiving the unfortunate refugees of unparalleled tyranny, by evincing a disposition to thrust back the victim, who flies for his life, into the dungeon from which he has happily escaped, in refusing aid and support to the helpless babes, to the enfeebled women, to the terrorized father, the kindness, the encouragement—nay, the brotherly love due from one human being to another, and upon which the Old and New Testament rest, as the one solid foundatian of the religious faith that is in them.

Is it possible that in civilized communities, the question should be discussed whether the helpless victims of persecution should be granted an asylum and should be

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offered an opportunity of resting their weary limbs and rise again in new life under the benign son of liberty and independence? It would seem to us that a time had come when the head of the great Catholic Church in Rome, the Bishops and bishoprics, the leaders and representatives of Protestant Christianity, should voice loud in reverberating tones, their protest against such flagrant disregard of humanity and religion as is witnessed in this century of vaunted progress.

It is not surprising that the world stands confounded in the face of the calamity, which the sudden exodus of more than a million Russians threatens. Whether in sympathy or not with the movements for affording such relief as may be possible under the circumstances, the civilized world feels that some provision must be made for locating and settling these people; nor can they be located in one single spot, but must be distributed and dispersed for the purpose of making their identification and nationalization with the civilized nations of the earth more rapidly possible.

Perhaps the settlement of a considerable number of them in Palestine would facilitate the solution of the problem, and judging from the views expressed by Major C. R. Conder, R. E., certainly one of the greatest authorities on Palestine and Syria, such a settlement would not at all be impracticable. However, no efforts will avail without the concentrated help of the civilized governments and of the churches that are the pillars of our civilization.

Let us repeat once more– the Church cannot afford to maintain its silence any longer. Its own dignity, its character, its profession, its credibility, demand an unmistakable expression in the face of this violation, not only of the Christian religion but of every religion. What does all civilization amount to, what does all profession of religion amount to, if the practice belies the profession? If the millions that are spent ostensibly for the conversion of unbelievers were turned into the channel of charity, of practical love, of true humanity, then proof would be given thereby of the divine orgin of the religion that sends its missionaries abroad. We believe, however, that against the united protest of

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civilized society and of the organized churches, even the Czar of all the Russians could not maintain his position of bigotry, fanaticism and inhumanity. How long will the Church keep silent yet?

FREEDOM'S MONTH

By Nathan Samuely

Translated from the German in "Israelitische Wochenschrift."

(*Concluded.*)

I WONDER whether the sun had an idea how blissful these good people felt! For when we returned home from the bath, the sunlight had brightened lanes, alleys, and streets, as if the intention was to spread a golden carpet upon the floor; so that the kings and princes, as in fairyland, might set their feet upon gold and diamond.

Arrived at home, we found mother dressed in a blossom-white silk dress with gold fringes, an heirloom fro m grandmother, her head adorned with a diadem of glittering diamonds. At her right side, stood my little sister, a miniature princess, trim and neat in her lace dress, and her shining black hair fringing her beautiful face with its deep blue eyes and small arch-looking mouth.

The table was all set for dinner. The first thing mother did after the table had been cleared, was to take my sister and myself to bed for an afternoon nap, so that we could sit up and keep awake on the *Seder* eve, and listen to all the beautiful stories that would be told of the exodus of our ancestors from Egypt.

When, later on, my father awakened me from my sleep with a kiss, an exclamation of joy escaped my lips, as I saw upon the chair the new clothes that had been laid there for me, from the little skull cap to the patent-leather boots. I had dreamed during the whole winter of these beautiful new clothes, which had been promised to me for *Pessach*, and now that dream had materialized. Father and mother

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assisted at my dressing, and the rustling and queeching which the new clothes and patent-leather boots made was as beautiful music to my ears. How proudly I walked by the side of my father when I went to the synagogue!

The street was gay with life from all the houses and roads, and people streamed forth in festive attire on their way to the synagogue, which from the distance was already visible, bright with light.

Gut Yomtov, gut Yomtov, was the shouting, no longer greeting, with which father stepped upon the threshold of the house, when returning from the synagogue. The exclamation was repeated by five voices, namely, myself and the guests, two aged gentlemen and two Jewish soldiers who had been invited by my father to spend with us the *Seder* eve. And the jubilation echoed from all of us, for who was not happy and full of joy? Who did not feel himself in golden, nay in royal, disposition? *Gut Yomtov gut Yomtov*, came from another voice. It was my mother, the queen, with the little princess at her hand, who met us with a face beaming with happiness and received us with joyous exclamation.

Guided by her, we enter the "best room," which had been transformed into a royal reception room. The great chandelier which hung down from the ceiling over the table, resembled a many-armed flame of brilliance, and a magic light seemed to stream out over the whole room. The great family table covered the middle of the room. Not only ourselves and our guests were to form the company, but all who were in the house, including the servants. To-day we are equal children of one God, members of one tribe. There are neither masters nor servants to-day; we are all sons of liberty!

At the head of the table was the "couch of rest," the *Seder* bed, a sort of royal throne which mother had arranged in an ingenious manner. In a snow-white napkin, embroidered in each corner with silver lilies, were three unleavened cakes at the front of the table. These represent the three casts of our tribe, the Cohenites, Levites and Israelites. Next to it the symbolic eatables were spread in elegant silver

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plates. Before each cover was an elegant goblet filled with the best of wine. For myself, who was the only heir of my parents, a little throne was set at the right side of my father. In the whole white chamber a charming quietude prevailed, as though the angels of domestic peace were commanding every nook and corner. We all take our seats around the family table, then father takes his cup of wine, holds it up high, and recites with low, solemn voice the benediction over the wine, which we repeat after him. Then, all of us leaning on our left sides, having emptied our cups, as prescribed by the ceremonial, my father opened the *Haggadah* with these words: "This is the bread of poverty which our ancestors ate in Egypt. All that are hungry come and dine with us. All that are needy come and solemnize with us the beautiful festival of *Pessach*. Now we are here, next year we will be in the land of Israel. Now we are slaves, next year, we will be sons of liberty."

Silence followed then. All eyes were turned toward me, because, as the only male heir, an important role was assigned to me, namely, to ask father four questions. "Father," I began, after a short pause, with clear voice, "I wish to ask you four questions. First: why do we to-day eat unleavened bread, so different from all other nights of the year? Second question: what do these green herbs mean that we eat to-night? Third question: why do we dip our bread in salt-water? Fourth and last question: why do we sit leaning on our left sides?"

When I was through with the four questions, my father answered with full, sympathetic voice: "Listen then, my child. We were slaves with Pharaoh in Egypt, and the Eternal, our Lord, delivered us with a strong hand and outstretched arm; and if the Holy One, blessed be His name, had not delivered us then, we would, to this day, we and our children, still be slaves in Egypt." These words were repeated in chorus by every member of the company in the peculiar sing-song, and quite solemn sounded the deep, bass voices of the two old gentlemen, blended with the strong tones of the two soldiers, joined by the pure metallic voices

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of myself and my little sister. Here and there my father introduced a legend from the *Midrash* or explained an obscure passage in Holy Script. Then we were told many a story of the sufferings and tortures which our brethren had endured during the past centuries, during the Inquisition, the Crusades and other periods of tribulation. Ever indelible in my memory, will be the little story that one of our guests, one of the old men, told us.

In Granada, he related, lived a family that had been baptized by force, but who in secret remained true to the faith of their parents, and observed all Jewish usages and customs. It happened that during one *Pessach* eve, the family sat at the table, the Patriarch at the head, in a subterranean cellar, the doors closed and guarded; for they were afraid of the Inquisition, whose lynx-eyed detectives spied every nook and corner. All had gone well for a number of years, but this *Seder* eve, whilst they were emptying the third cup and had opened the door, a terrible figure appeared, that of the Grand Inquisitor, dressed in a blood-red cloak, and a crucifix in his outstretched hand. Palsied with terror, they all shrank back. This apparition of the Grand Inquisitor was equivalent to a death warrant for every member of that family. But the terror lasted but a moment. The Grand Inquisitor revealed to them the secret that he was by birth a Jew, and that he had taken service with the Inquisition since his childhood, in order to assist his brethren in moments of danger. More than one Jewish family had been saved from a murderous death, and he had come to save them from the bloody Inquisition. A denunciation had been lodged with the tribunal that this family, in spite of its conversion to Christianity, was following up the ceremonies and customs of the Jewish faith. In order to escape suspicion he had come with some officers of the tribunal to convince himself of the truth of this denunciation. He had taken the precaution to leave his companions outside, but would return to them now and tell them the suspicion was groundless. "Continue," he said, "to celebrate our beautiful *Pessach* festival; God will hold His protecting hand over our people, upon whom He

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visits terrible penalties, but He will never let them perish. God, the Sheperd of Israel, He slumbers and sleeps not."

The old man told us the story with such vividness and impressiveness that we became deeply affected by it, and when he was through with his story, we looked at him intently as if expecting to hear a sequence! Then father interrupted the stillness by seizing a goblet, and continuing to recite with solemn voice from the *Haggadah*, "And He stood by us at all times and guarded us and our forefathers, no once only, when we were threatened with death and destruction, but in every age our enemies rose against us, and the Holy One—blessed be He—stood by us in our distress."

But many passages in the *Haggadah* caused us to laugh and be gay by the very comicality of the situation presented, as, for instance, the recital of the ten plagues. It was quite comical to see father dip his little finger, according to the old Jewish custom, in the goblet, and let the drop of wine fall down upon the book, as if to drown all these plagues in the falling wine. But my thoughts of these things are different now than they were then. Year after year, hope drops into our sorrows and plagues, like drops of balm, to make them more supportable—but what avails it? Plagues remain plagues after all, no matter how many anæsthetics you use to deaden the pain. But at that time such serious thoughts did not enter my mind.

I laughed till the tears ran down my cheeks, when I saw that these plagues disappeared with the wine drops coming down. As my father did, so did my little sister and I. We dipped our fingers into the full cup, and like him dropped the wine upon our little books, and the whole company joined us.

Thus changing off with little pleasant instances—at times serious, at times hilarious, the great, long, tedious road of the first part of the *Haggadah* came to an end, and we arrived at that cheerful resting place which announced itself with the following words: "Now, eat, drink and be merry." We were not unmindful of that invitation. The bunch of keys in the hands of mother clattered, which was the

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signal to the cook to assume her part of the proceedings; nor did it take long for the toothsome fish to make its appearance upon the table, which, spread upon the plates, invited a vigorous attack. Then, at short intervals, course after course came, each surpassing the other in delectation. Our appetite corresponded fully with the good things that were set before us. My good parents, who delighted to have the poor share their meals, did all in their power to encourage their guests to enjoy the things set before them. Nor did the goblets remain empty. They were filled and filled again and emptied. The wine flushed the cheek and filled the eye with humid gladness. Shouts of laughter were heard, and witty sayings fell like bombs across the table. Feelings of sociability became more intense, and all restraint fell off, so that the strangers felt as if they had always belonged to the family.

My little sister contributed no little towards the entertainment. When my father took her upon his lap, cautiously she put her little hands under the bolster upon which were my father's feet, and, before he had any idea of it, the *Aphikomen* (half *matzoth*, which, according to the ceremonial prescription, is divided among the guests after the dessert) had disappeared from its place. Quick as a squirrel, she slid down upon the floor, and then showed the stolen property to everybody, and ran around the table with it, so that her disheveled hair floated like dark waves over her charming face. Amid a burst of laughter, father ran after her around the table to catch the stolen treasure, but he succeeded not. When he thought he had caught her by her sleeve, like a little kitten, she slipped off again, and was on the other side of the room. Father had no alternative; he had to capitulate. The little rogue demanded as ransom a number of things, which father had to promise, in order to secure the stolen *Aphikomen*, which, not long thereafter, was divided among the company.

After that, the interrupted ceremonial was taken up again. The goblets were filled again, and the closing benediction after the meal was recited.

Now came an important moment. The Prophet Elijah

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was to pass the threshold and come into our house. Again were the cups filled, but this time a large silver goblet, which had engraved upon it the following legend, "Goblet of the Prophet Elijah," was placed in the middle of the table. The oldest of our guests was entrusted with the ceremonial of opening the door for the divine prophet. The moment it turned upon its hinges, we all arose from the table with great reverence. Father greeted the invisible prophet with the ancient Jewish words, "*Baruch Habah.*" Then with raised voices we recited a short prayer, which was a sort of address to the prophet. This finished, the door was again closed.

During the entire time that the door was open, my eyes were turned inquisitively toward the goblet which had remained upon the table, to see whether the invisible guest would drink of the wine. I was under the impression that the wine, at that time, had diminished somewhat in quantity, and my little sister, who, like myself, had not turned her eyes from the goblet, made the same observation. With inexpressible delight I put my lips to the rim of the goblet that had been touched but a moment before by the Prophet Elijah, and my little sister also put her rosy mouth to the goblet.

After this ceremonial, the zeal with which we had practiced the observances somewhat diminished; the road, as it were became difficult and strewn with obstacles. The night had advanced rapidly, and the well-filled stomach brought forward its claims. Gradually one after the other of the domestics dropped out and sought their couches. My little sister had fallen asleep over the book. Mother took her in her arms, imprinting a kiss on her forehead, undressed her, and softly put her to bed. As for myself, however, though it cost me a mighty effort, I held out to the last, till the legend of the goat "which the father had bought for two florins," and with which the *Haggadah* ends, was finished. Then I retired, and found well-earned rest. Our guests, with the words, "Next year, sons of liberty," retired.

Mother and father were the last to leave the chamber. Pacing up and down the room, softly and quickly he recited

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the Song of Songs; it sounded still in my ears when falling asleep, and my dream was a conglomeration of fairy threads.

* * * * * *

In the year to come, sons of liberty! For more than 2,000 years have we dreamt this dream and been happy through all the years of suffering and persecution; and this beautiful dream is the soul of our people, which never dies—which lives forever. However hard the yoke of slavery presses upon the neck of our brethren—be it here or be it there—the sweet, beatifying dream continues, that sweet, beatifying dream in which we hear a thousand angels' chorus, "In the year to come, sons of liberty!"

WHAT IS LIFE

By Prof. Henry A. Mott, LL.D

II.

IT was proper, in considering the question "What is life?" to consider the simplest form of matter giving evidence of life, and this we have done by considering the protoplasm of the monera, a form of life which is so low down that the scientist is unable to state whether it is animal or vegetable life; and yet what knowledge have we gained by so doing in respect to the nature of life? The fact still remains that this living matter is different from non-living matter—different in one most important respect—it is continually undergoing change—taking in new matter, decomposing it, adding such portions to itself as are necessary for development, and expelling the remainder; in fact, it is perpetually changing, yet always preserving its identity.

Dead matter can be made to grow (in one sense), such as crystals, but the growth is external; in living matter, the growth is internal and only after decomposition of the food.

It is claimed that the forces which are at work on the one side are at work on the other, and that the phenomena

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of life are all dependent upon the working of the same physical and chemical forces as those which are active in the rest of the world, and it is also claimed that the terms "vitality" and "vital force," whilst convenient expressions to describe the cause of certain groups of natural operations, as the names "electricity" and "electric force" are used to denote others; but if the name implies that either electricity or vitality is an entity, playing the part of a sufficient cause of electrical or vital phenomena, they become absurd assumptions. As Huxley* has said: "A mass of living protoplasm is simply a machine of great complexity, the total result of the work of which, or its vital phenomena, depend on the one hand upon its construction, and on the other upon the energy supplied to it; and to speak of vitality as anything but the names of a series of operations is as if one should talk of the "horologity of a clock."

Speaking of the formation of water by uniting hydrogen and oxygen by an electric spark and of the formation of ice by the reduction of temperature, Huxley† says: "We do not assume that a something called 'aquosity' entered into and took possession of the oxide of hydrogen as soon as it was formed, and then guided the aqueous particles to their places in the facets of the crystal or amongst the leaflets of the hoar frost. On the contrary, we live in the hope and in the faith that by the advance of molecular physics we shall, by and by, be able to see our way as clearly from the constitution of water to the properties of water, as we are able to deduce the operations of a watch from the form of its parts and the manner in which they are put together.

"Is the case in any way changed when carbonic acid, water and ammonia disappear, and in their place, under the influence of *pre-existing living protoplasm*,§ an equivalent weight of the matter of life makes its appearance? It is true, there is no sort of parity between the properties of the components and the properties of the resultant; but neither was there in the case of water. It is also true that what I have spoken of as the influence of pre-existing living matter is

*Anatomy of Invertebrate Animals. †Physical Basis of Life, pp. 24-25. §The italics are the writer's.

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something quite intelligible ; but does anybody comprehend the *modus operandi* of an electric spark, which traverses a mixture of oxygen and hydrogen? What justification is there, then, for the assumption of the existence in the living matter of a something which has no representative or correlative in the not living matter which gave rise to it? What philosophical status has 'vitality' than 'aquosity?'

"If the properties of water may be properly said to result from the nature and disposition of its molecules, I can find no intelligible ground for refusing to say that the properties of protoplasm result from the nature and disposition of its molecules."

Let us analyze this opinion and see what value should be attached to it. "When insisting," says Stirling,* "on attributing to protoplasm the qualities it possessed, because of its chemical and physical structure, if it was for chemical and physical structure that we attribute to water its qualities, he has simply forgotten the addition to protoplasm of a third structure that can be only named organic. If the phenomena exhibited by water are its properties, so are those presented by protoplasm, living or dead, its properties." When Mr. Huxley speaks thus, exactly so we may answer, 'living or dead!' That alternative has simply slipped in and passed; but it is in that alternative that the whole matter lies. Chemically dead protoplasm is to Mr. Huxley quite as good as living protoplasm. As a sample of the article, he is quite content with dead protoplasm, and even swallows it, he says, in the shape of bread, lobster, mutton, etc., with all the satisfactory results to be desired. Still, as concerns the argument, it must be pointed out that it is only these that can be placed on the same level as water and that living protoplasm is not only unlike water, but it is unlike dead protoplasm.

Living protoplasm, namely, is identical with dead protoplasm, only so far as its chemistry is concerned (if even so much as that); and it is quite evident, consequently, that difference between the two cannot depend on that in which they are identical—cannot depend on chemistry. Life, then,

* No. 3 University Series. James H. Stirling, p. 113.

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is no affair of chemical and physical structure, and must find its explanation in something else.

There are certainly different states of water, as ice and steam; but the relation of the solid to the liquid, or of either to the vapor, surely offers no analogy to the relation of protoplasm dead to protoplasm alive. That relation is not an analogy, but an antithesis, the antithesis of antitheses. In it, in fact, we are in presence of the one incommunicable gulf—the gulf of all gulfs—that gulf which Mr. Huxley's protoplasm is as powerless to efface as any other expedient that has ever been suggested since the eyes of man first looked into it—the mighty gulf between death and life.

The Germans, the most advanced and innovating of them, directly avow that there is present in the cell an architectonic principle that has not yet been detected.

In pronouncing protoplasm capable of active or vital movements that do by that refer, they admit also an immaterial force, and they ascribe the processes exhibited by protoplasm, in so many words, not to the molecules, but to organization and life. It is remarked by Kant that "the reason of the specific mode of existence of every part of a living body lies in the whole, whilst with dead masses each part bears this reason within itself;" and this, indeed, is how the two worlds are differentiated. A drop of water, once formed, is then passive forever, susceptible to influence, but indifferent to influence, and what influence reaches it is wholly from without.

It may be added to, it may be subtracted from; but infinitely apathetic quantitatively, it is qualitatively independent. It is independent to its own physical parts. It is without contractility, without alimentation, without reproduction, without specific function. Not so the cell, in which the parts are dependent on the whole, and the whole on the parts, which has its activity and *raison d'etre* within, and which requires for its continuance conditions of which water is independent.

Water is not ice, nor is it either steam, for all the chemical identity that exists – ought we then to make nothing of the

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difference? Not so; we ask a reason for the difference, we demand an antecedent that shall render the consequent intelligible. The chemistry of oxygen and hydrogen is not enough in explanation of the threefold form; and by the very necessity of the facts we are driven to the addition of heat.

It is precisely so with protoplasm in its two-fold form. The chemistry remaining the same in each (if it really does so), we are compelled to seek elsewhere a reason for the difference of living from dead protoplasm.*

"In protoplasm," says Stirling, "even the lowest, then, much more conspicuously in the highest, there is, in addition to the molecular force, another force unsignalized by Mr. Huxley—the force of vital organization."

It may be proper to mention here that Schultze, Brucke and Kuhne, three great German histologists, hold that it is only in cells that protoplasm exists. Hollick says, "Once let matter assume the organized form, and what we call life begins at once." The fact is, that what is now assumed to be a mere homogeneous mass of living matter, without structure and without parts, as in the case of the monera, may be shown on closer investigation to be organized. For we know of no higher form of life without organization, and when once the organization is disrupted, life disappears.

As Kuhne has said: "To-day we believe that we see" such or such fact, "but know not that further improvements in the means of observation will not reveal what is assumed for certainty, to be only illusion."

We find almost an infinite number of cells in the animal and vegetable world which differ infinitely from one another, and must have so differed from the start.

There must therefore be an infinite number of different kinds of protoplasm in the infinitely different plants and animals, in each of which its own protoplasm but produces its own kind, and is uninterchangeable with that of the rest.†

In the human body we have nerve protoplasm, brain protoplasm, bone protoplasm, muscle protoplasm, and protoplasm of all the tissues, no one of which but produces only its own kind, and is uninterchangeable with the rest.

(*To be concluded in the August number.*)

* See "As Regards Protoplasm." Stirling, p. 117. † Stirling. Ibid, p. 99.

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THE SHARE OF THE MOORS, JEWS AND GERMANS IN THE DISCOVERY AND CIVILIZING DEVELOPMENT OF AMERICA*

By Dr. K. Kohler.

AMERICA and Spain are making preparations for celebrating the four hundredth anniversary of a wondrous achievement, which has not only given a new continent to the human race, but has turned the entire history into new grooves that had never been thought of before, and made possible the truly magnificent and revolutionizing discoveries and inventions of modern times.

The celebration is justly connected with the name of Christopher Columbus. Whatever blemishes modern research may have discovered in the great sailor of Genoa, the words of Schiller, nevertheless, are fully justified:

"Mit dem Genius steht die Natur in ewigem Bund,
Was der Eine verspricht, leistet die And're gewiss."

The explorations of the Genoese will remain for all times the deeds of a genius. As science has recognized, to its fullest extent, through its great representative, Alexander Von Humboldt, the services of Columbus, so has the Church attempted in more recent times to honor the discoverer of America by placing him in the list of her saints, by canonizing him. In reality, Columbus was one of the most pious visionaries of his time. He promised Queen Isabella to furnish her with the treasures of the "land of gold". that would be discovered, and thus furnish her the means to reconquer the Holy Sepulchre and to solve the problem of the Crusades by the subjection of the globe to the power of the cross, which Spain had attempted to accomplish by the conquest of the Moors and the expulsion of the Jews. The realization of this he held in view before the century to come, wh n the last day of judgment would arrive and the world come to an end. There is not the spark of the en-

* From a lecture delivered before the German Historical Society of New York.

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lightened spirit of a Copernicus, or a Giordano Bruno, in Columbus. He believed himself destined by Providence—like his namesake Christopherus—to carry Christ though the waters and through him to unite East and West. The Catholic Church readily agreed, therefore, to adorn the Columbian celebration in Chicago with the erection of a pompous monument in honor of the most Catholic queen of Spain, Queen Isabella, under whose protection the power of the Church received new accessions by the discovery of America.

In the face of this momentous movement, set in motion as it may be in all innocence, the question may be asked: To whom belongs the lion's share of the discovery and development of America? To the Spanish queen? To the Church and her pious servants? Or to the powers threatened by the Church, which could not, however, secure a foothold during the Middle Ages, till the morn of liberty broke and a new sun arose for humanity in the West?

As is well known, the north coast of America had been discovered, many hundred years before Columbus, by bold German Northmen, who were thrown by storm and waves beyond Iceland and Greenland to the shores of Nova Scotia.

Leif, the son of Eric the Red, landed about 1001 on the rocky coast of Labrador, which he named Stoneland; then on the forest-covered shores of New Scotland, named Markland, till he reached, starting from Cape Cod along the Taunton River, a mild climate, where a German named Tyrker, who formed one of the company, discovereed some wild vines, the sight of which intoxicated him to such an extent that in his excitement he could only stammer German words.

The name Vineland is ascribed to the incident that occurred then. Norman families settled there again and again, but did not remain for any length of time, as the Esquimaux made life too hard for them. They left their names in an inscription upon the rocks, and only returned there occasionally for the purpose of felling trees, till the year 1347.

Once more the American continent seems to have been touched by the way of the Faroe Islands in the year 1390, if

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the reports of the brothers Ceni of Venice are to be believed, But one obscure legend of the distant island, Thule, is extant yet.

When Columbus came to Iceland in 1477, all knowledge of a country in the West seemed to have disappeared. There was not the slightest trace left of another continent that had been discovered. How different a course would the march of history have taken, if Spain had not started from the South, and the Teutons of the North had opened the new world to cultivation. Why was it not so? Civilization proceeds in leaps as little as nature does. Only the ripe fruit of civilization can be enjoyed. The Norman adventurers lacked the object of culture, and the barren north coasts of America were not full of gold.

Between the first discovery of America by Leif Ericson, and the subsequent ones by Columbus and Cabral, lies the glorious epoch of Moorish-Jewish intellectual life and commercial intercourse, the surprising energy of Semitic strength which fashion is in the habit of underestimating.

In the science of history of to-day, a narrow-minded Philistinism spreads itself, which is too contracted to do justice to the achievements of the Orient, a dwarfish generation of specialists that has lost the power of vision which Alexander Von Humboldt has pointed to in his Kosmos: 'Woe that we are new-comers!'

Accident has no place in history. The evening winds had hardly borne away from Granada's heights to the ocean the last sighs of the Moorish prince, Boabdil; hardly were the last lamentations of the Jews, driven from Spain, the fatherland which they had loved so much and in which they had dwelt before the Christian set his foot there, ceased, when the breeze-filled sails carried out into the ocean the vessel that was to bring to humanity torture and death, but to the church, a new future. The Moor, the Jew, had done his share; he could go. The European nations entered upon their legacy.

The discovery of America was the last link in the chain of achievements which the Moors and Jews had accomplished step by step. The latter were to the Occident teachers,

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prototypes, and a moving force. In Columbus the visionary longing of the Middle Ages after the fairy-like magnificence of the Orient found once more expression. The admiration which we have for the hero is paid rather to his tenacious endurance, his bold, fiery zealotism which steers to the goal, heeding no obstacles on the way. As a geographer and astronomer, he was laughed at by the scholars of his time for his little learning. Not to find a country in the West, but to find a western way to the spice-laden China and Japan, or, as these countries were called by Marco Polo, Kathai, and Zipango, where "gold and precious stones grew upon the trees," that was the object which Genoa aspired to already in the thirteenth century. Galleys sent out under Doria and Vivaldi on their western expedition to India had not returned. Especially, the enterprise of Prince Henry of Portugal, the renowned explorer whose pious zeal had reconquered for the Occident, Africa and East India, had suggested to the Florentine astronomer, Toscanelli, a plan of reaching Japan by taking a westerly course which, as he believed, was only 1000 of latitude distant from the Azores. Based upon his map, Columbus undertook to sail through the "dark ocean" which had been the fear of all sailors till then, and which he assumed took up one third of the globe. This deed secured to our hero the prize of immortality, but the means of execution were furnished to a great extent, as will be seen, by Arabs and by Jews.

It was not a mere accident that Columbus had taken with him "a baptized Jew by the name of Louis de Torres, who understood Hebrew, Aramaic, and a little Arabic," as his interpreter at the court of the great Khan of Zipango. He sent him, immediately after landing, to Cuba in company with an Indian, from whence, however, he brought no information about the Japanese sovereign, but of the American king - tobacco. We thus find at the side of all the East Indian discoverers—Covilhano and Pavia, Vasco di Gama and Albuquerque—Jews as sailing-masters, messengers and interpreters. Magellan had in his service, on the coast of Java, a Jew especially versed in nautical science, by the name of Israel Nakoda, as pilot.

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Before Bartholemeo Diaz circumnavigated the Cape of Good Hope, two Jews, the scholar Abraham, and the shoemaker, Joseph of Lemigo, had sent word to John II. that Africa could be circumnavigated and Zanzibar and the gold-land Sofala, could be reached. Nay, the originator proper of Portuguese expeditions of discovery, Prince Henry, had in his service a Jewish astrologer, Don Juda Negro, who was made a naval hero and the conqueror of a Moorish seaport, Ceutra, by the horoscope which he knew how to manipulate. Jewish merchants, certainly not Moors, made him acquainted with the geography of Africa, and a Jew, Master Jacob, was the director of a successful nautical school on the island of Mallorca, which had been raised by Jews to a first-class maritime and commercial power.

When John II. summoned a congress of astronomers under the presidency of the bishop of Ceutra, Diogo Oritz, for the purpose of amending the old astronomical tables which were no longer of use in the southern hemisphere, the congress being participated in by the celebrated cosmographer of Nuremberg, Martin Behaim, it was the Jewish body-physicians of the king, Joseph Vecinho and Rodrigo, and the great mathematicians, Moses and Abraham Zakuto,—who had already designed a globe for Covilhano, —who manufactured the necessary astrolabe to take the altitude of the stars.

Though Martin Behaim is credited with making the astrolabe for Columbus, nevertheless, according to Peschel's testimony he was "an unpractical cosmographer and a medium astronomer," and he only enjoyed his renown as the pupil of the great Nuremberg astronomer, Johannes Müller, (Negromontanus) to whom Nuremberg is indebted for its celebrated compasses and globes. The modest Abraham Zakuto, known only in Jewish literary history, and named by Portuguese historians, "Astrolico," was the guiding mind in that congress. He improved the astronomical tables of the time of Alphonso X. and the Jewish physician, Vecinho, translated his works into Spanish; and the Jew, Samuel Alphonso D' Orta, distributed them through the means of typography, which had just been introduced. Who cared for the services of the Jew when his very life was in constant peril?

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To that congress of astronomers John II. submitted Columbus' plan, and as he had dreamy statements to propose rather than scientific facts, he did not succeed, because the bishop and the prince relied more upon their Jewish mathematicians. If Martin Behaim, as is said, sided with the discoverer, it is puzzling that he, influential through matrimonial alliance with the Portuguese nobility and through his commercial connections, should not have tried to win over for Columbus, the Barons, or the Welsers and Fuggers, who assisted Diaz and Magellan with the finances needed. And the celebrated astronomical tables of Alphonso X. which were looked upon till the time of Tycho de Brahe as the foundation of European astronomy, had been manufactured towards the end of the year 1270 by a synagogal reader, Don Isaac ben Said and his Jewish colleague, Juda ben Mose, the royal-body physician, and Samuel Abulaffia, the accomplished master-mechanic, for the astronomical congress in Toledo.

All these, however, are but pointers and traces to the influence of Arabic-Jewish science upon the Occident. Three men are designated by Humboldt in his "Kosmos" as the precursors and road-pavers of the great century of discoveries: Albertus Magnus, teacher of Thomas of Aquinas whom Heine designates in his piquant manner the "ox of erudition," the English monk, Roger Bacon and the Frenchman, Vincens de Beauvais. It is peculiar, however, that exact research in modern times has demonstrated their utter dependence upon Arabic Jewish philosophers and scientists; and there have been shown of the first and last, plagiarisms in almost exact reproduction of Latin translations from Jews. Only the Englishman, Bacon, had the courage of the heretic to have an opinion of his own and to incite new researches. He, like Gerbert, the subsequent Pope Sylvester II, who had been accused of heresy, was accredited with the discovery of gunpowder, of the Arabic figures, and of the magnetic needle. But this consists of as much truth as the information that the monk of Freiburg, Berthold Schwartz, who cannot be found anywhere in history, or that, as Jaeger in his history of Augsburg pretends to know, a Jew by the name of Typsiles

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had invented gunpowder in the thirteenth century, and had sold it to all parts of Germany. Gunpowder was known already in the eighth century in Greece and used there; it came from India. Augsburg was, however, as shown by Braun of Wiesbaden, for many years the main depository for powder and fire-arms, with which, as we know from other sources, Jews of the Orient provided the Occident from that city of Augsburg.

The Arabic numbers with the decimal system, resting upon the cipher, which alone made the great progress in mathematics and astronomy possible, derived their origin, as is well known, as well as the quintuple scale of music, which has been falsely ascribed to the monk, Guido of Arezzo, from India. And nobody else had set them in circulation in the Occident but these very Jewish merchants who introduced such Arabic commercial expressions as tariff, magazine, bazaar, douane and dozens more into Italy from which they spread all through Europe. All our mathematical, astronomical and nautical terms, such as cipher, zero, algebra, zenith, nadir, cable, corvette and admiral. are derived from the Arabic; and thus the origin of these sciences is indicated. So the magnetic needle comes from China, where already in the fourth century it was used in determining the course of vessels. and somebody from Amalfi (the first Italian naval power which had emancipated itself from Arabic dominion) had been designated as the inventor. It was brought by way of the Greek island, Magnesia, from which it derives the name magnetic (Magnesian)stone, carried by Arabs, with Hebrew names for North and South pole ("Darom" and "Zaphon," characteristically transformed into "Zohron" and "Aphron") to the Occident, where it was better known in the twelfth century.

There were transplanted from the Grecian islands to the Italian coast, at an early date, Jewish merchants, dyers of wool, weavers of silk and learned men; and the Greek names that exist to this day in France derived their origin from the East. Under the name of *Mercatores* or merchant-princes figuring in the Gothic and Frank codes of laws, these

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Jewish importers transported spices, silks, dye-stuffs and precious stones as part of the Alexandrian, Byzantine and Arabic commerce. They were wholesale merchants and manufacturers and as such affected the entire commerce in the Orient from the 5th to the 10th century. They sailed in their own ships from Constantinople to the city of the Don, and as far as China, and again along the Mediterranean coast to the commercial metropolis, Marseilles, and, as merchants, with their stock from Kiew, the residence of the Bulgarian prince and with their treasures of furs from the North or from the capital of the Jewish provinces of the Chozari, Itil, to the German and French markets in Mainz or Fulda, Rouen, Troyes or Lyons. To the Jewish and Arabic merchants and statesmen, who went as ambassadors from the courts of Bagdad and of Cordova to Carolus Magnus at Aix-la-Chapelle, or to Otto III. at Merseburg, with their magnificent gifts of Oriental objects of industry, we are indebted for the geographical works of the Middle Ages. And the taxes on pepper and cinnamon which the Roman See and every large or small principality had imposed upon the Jews in the Middle Ages, were in their original significance the natural tribute which the former trade in the spices of the Orient entailed. Only after the expulsion of the Jews from these centres of trade, which was due more to social and political reasons than to religious intolerance, this commerce with its geometrically proportionate increase in profits was transferred into the hands of the Italian, French and German mercantile houses. That which their Semitic predecessors had sown in danger and risk, they earned in jubilation.

Through all books of history and all school-books runs the legend of the wonderful moral and intellectual change wrought in the Christian Occident by the Crusades. This is just about as if the biographer of Bismarck would tell us that the creator of the German Empire had practiced duelling in the gymnasium of Göttingen as a preparation for his grand historical career. To let off an exuberance of strength does by no means involve gaining in knowledge.

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What had availed all imitation of Oriental luxury; what had all the works of Aristotle, of Ptolemy, of Euclid amounted to, if the taste and aspiration for grand scientific and mercantile enterprises had not been raised by Moors and Jews in the Occidental world, which had been sunk so deeply in barbarism?

We know to-day exactly the gate through which culture—which in Bagdad and Cordova had risen to the fullest bloom—and how science created by classical Hellas, fostered in India, preserved by Syrian Unitarians, and brought to a high degree of development by Moors and Jews entered into the Christian Occident. Yes, we can name the day on which Moorish civilization made its triumphal entry. It was, as a recent scholar has shown, on the 25th day of May, 1085, the day on which Alphonso VI. entered as conqueror the gates of Toledo and changed the mosque of Allah to the cathedral of Christ. Then it was that the dead books of the immense libraries in the hands of the conqueror reaped their most terrible vengeance upon their new masters. They spread the poisoned seeds of heresy in the church, and first of all into the soul of Archbishop Raimund, who through his school of translation, founded by converted and unconverted Jewish teachers, caused a translation to be made of all the Graeco-Arabic works of Aristotle and of Ptolemy into the Latin tongue. Behold the effects! Toledo for centuries to come became the breeding nest of heresy. The witchcraft of the Arabic books bewitched, as the people instinctively felt, the learned men of Christendom. The Church knew the earth only as a flat disk, over it the heavens like a globe of glass, with Paradise as a mountain between, and below it Hell with its fiery furnace, separated only by the dark ocean of the West. All at once then the Pagan heresy made its appearance with its theory of the spherical form of the earth and confounded the minds of men.

Such confusion, such a mixture of truth and fiction, was fit enough to give satisfaction to the fancy of a Columbus; by its obscurity a combination of truth and fable from the Latin translations of Arabic books and other writings, such

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as was presented by the works of Peter D'Aillys, Bishop of Cambroy, entitled the "Book of the World," written in 1410. That was the book which Columbus carried constantly with him as companion and guide. Only in the astronomers mentioned above, Toscanelli of Florence and Mueller of Königsburg, who from the city of Nuremberg wielded a remarkable influence upon the advancement of astronomy and nautics, in consequence of his own innate genius and by the labors of his great teacher, Peurbach, of Vienna, the new spirit breathed. Especially in art-inspired Nuremberg did we perceive the first movements of science, which benefited the fame of Martin Behaim. But it was not science that spurred on this new discovery. On the contrary, the Church had a holy horror of Arabic science. Every scholar was looked upon as a magician. Even the magnetic needle was looked at as the work of the devil. Into the mouth of a man who rendered such excellent service to science, Emperor Frederick II, of Hohenstaufen, who like Alphonso X, caused the translation of a great number of works into the Latin, are put these heretical words: "The world contains three great frauds, Moses, Mohammed and Jesus". In these and similar expressions are reflected the fear of the Church for science. To suppress the aspiration of that superior Arabic spirit was one of the chief causes of the Crusades. A hope was entertained to reach the legendary priest-king in the far Orient by water, and thus crush the power of the Mohammedan by an attack from the rear as well from the front.

That had been the intention of Prince Henry and was now of Columbus. But the last and chief object of all enterprises was the gain of gold. "Gold," writes Columbus, "is a wonderful thing. He who owns it is master of all he covets. Through gold souls can be purchased from Purgatory and landed in Paradise." Only gold and spices! This was the incentive to the first naval expedition of which the world has any knowledge, namely, the great exploring expedition of the Egyptians to Arabia. To discover gold and other treasures the Phoenicians ventured upon the high seas, and so

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did their pupils, the Grecian Argonauts. The fairy tales of Odysseus and of the Indian sailor, Sinbad, are nothing but the echo of the adventure of the sailor searching for the wonderland of gold. The alluring prospects of commerce have created all progress in culture and also in navigation. In the Islands of the Antilla, the old fables of the Phoenicians, of the Greeks and Arabs are still echoed of the wonderland of Atlantis. But these stopped at the columns of Hercules. To the courageous belongs the world.

Has Columbus reached the goal he aspired to? He descended to his grave in the belief that he circumnavigated the earth, and that he set his foot upon the eastern coast of Asia. Also the scientifically educated Amerigo Vespucci shared the delusion to his last moment. The fame of having named a new continent in his honor based on a map drawn by him, belongs to a plain German geographer and printer in Switzerland, Martin Waldseemüller, who printed upon his map published in 1509, for the first time the name America.

What had Christopher Columbus done for Spain? Cabral, who discovered Brazil's spicy treasures, Hodjeda, who discovered the gold quarries of the South, have filled the store-houses of Spain with glittering gold, and every new discovery obscured the name of Columbus. What importance did a new world have for Spain, for the Roman Nations? It was a gold mine to be exploited until the over-satisfied forces sank to the ground in collapse, like the leech satiated with blood, or like the South American States themselves, which they had stained and trampled upon.

The elevation and development of America as a continent of civilization, begins at a moment when the Jewish merchants were driven from Spain and Portugal to the capital of Holland and rallied around William, the Prince of Orange, and supported him with unstinting means and assisted him to found a West Indian Society, with far-embracing objects of commerce. Under their hands arose in East India, as well as in Brazil, in Surinam and Cayennes, the large sugar, coffee, tobacco, indigo and spice-plantations, which were chiefly in the hands of the Jewish merchants, and

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constituted a great industry and a source of wealth. Of course as the shadow follows light, there commenced then the curse-laden institution of slavery, which first enriched and then enervated the South.

And hardly had, with the Catholic Portuguese Government, come the intolerance in the South, than Jewish traders fled to the North to transform Newport in Rhode Island, under the edict of toleration of Roger Williams, into an important commercial center of North America, by the establishment of factories and a commercial marine remaining in bloom for nearly a century.

On the other hand, it was the Germans to whom the Metropolis New York is indebted for a foundation of her power and the strength of her institutions. It is probably known to but few Germans that the German Peter Minnewit of Wesel, on the Rhine, had bought Manhattan Island, comprising 22.000 acres. and upon which the proud commercial centre of America, with her million and a half of inhabitants is located, for $24 or sixty Hollandish Florins. He bought it from the Indians and erected for the protection of the settlers the Fort Amsterdam on the Battery. He was the first Mayor and organized commerce, navigation and up to his recall in 1631, had occupied himself with great plans.

Like the Puritans in the *Mayflower*, like the Jews fleeing before their ecclesiastical persecutors, so did the Germans come here as Mennonites, as Moravians, etc., in short as refugees persecuted by religion and heresy hunting to this Continent. Not like the Spaniards of old, not like the Chinese and Italians of to-day for exploitation, but for the cultivation of the soil, raising and elevating the land by their industry and by their patriotism. The Germans who were sold by their rulers like slaves, like cattle led to the slaughter-house, and transported to this country, have co-operated as powerfully in building up and establishing liberty, they fought as enthusiastically as the sons of the Puritans and the Quakers of Scotland and England. The Jews also fought in the great battles of Freedom, shoulder to shoulder, with their fellow-citizens in the South and in the North, and have bled

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there, they have also according to the testimony of Robert Morris, of Randolph and of Madison, founders of the Republic, contributed essentially, by their financial genius, as well as by their generous liberality to the material consolidation of the young State.

To follow to a later period the achievements of the Germans and the Jews for the progress of industry, commerce and the culture of America, I must deny myself at this time. Let it be sufficient to point to John Jacob Astor and to Juda Touro, well known types, who illustrate what German and what Jewish spirit can do and accomplish.

In both of them we meet, though recognizing the difference between their Teutonic and Semitic natures, the genuine love of liberty, for the development of individual forces and character in the open pursuit of the ideal, as expressed in science and art. If the Germans have broken the path in the realm of the beautiful in America, if they have been successful in the cultivation of the German song, of the German music and roused thereby the sense of the beautiful and of true sociability, they will not give up laboring in this direction until religion will no longer put brakes upon art, and the temple of the muses will no longer be kept closed on Sundays because of a desecration of that day, but rather be opened as sanctuaries. The Jews have not only helped the advancement of these ideas in all directions, supported and encouraged them, but they have succeeded the German and old Arabic prototypes in securing social truthfulness, genuine humor and art in the midst of life, with all its seriousness. To stand up for true social liberty for the rich development of the mind, for genuine humanity, for the highest idealism, in opposition to that view which looks upon life as something inimical, as ecclesiastically dark, is the beautiful common aim of the Germans and the Jews in America.

To find the paradisiacal land of gold and precious objects, the Eldorado of wealth and of happiness, hundreds of thousands had come over to this country since the time of Columbus and have been disappointed. To build up the new World of monumental deeds of humanity, of elevating the

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human race, of strengthening the power of manhood, and the dignity of woman, is our mission—the mission of all. Not after the Spanish patterns, not after the Isabella type, but after the cosmopolitan ideal, which desires to see West and East lit by one sun of liberty and truth—which shines from on high and rises from below.

HISTORY OF JEWISH LITERATURE

By Dr. Gustave Karpeles
Translated from the German by Richard J. H. Gottheil, *Ph. D. Columbia College, New York.*

FOURTH PERIOD—*Continued.*
The Beginning of Neo Hebraic-Poetry and of Science.

THIS work of Saadya is in every way a sign of the depths to which philosophical ideas had penetrated in Judaism. Philo, during the Alexandrine period, had perceived the necessity of a philosophical compromise between the Jewish and the Greek spirit. So did Saadya, at this period, feel that a similar compromise was needed between the teachings of Judaism and of Arabic philosophy.

It is true that Arabic philosophy was thoroughly impregnated with the Grecian spirit. Aristotle, the wise man of Stagira, was the autocrat in the world of thought. It was through Syriac Christians that the Muhammadan Arabs became acquainted with Aristotle. Translations of Aristotle into Arabic were first made during the reign of the Caliph Almamum (813-833 A. D.). Jews and Proselytes took part in this work. The most important of these translators was a Syriac Christian, Honein ben Ishaq al Ibadi (809-876), whose "Sayings fo the Philosophers," which he probably culled from Byzantine sources, was well known in later Neo-Hebraic literature. How strong a foment was created in the naive world of Islam by the introduction of the Aristotelian philosophy has never been fully appreciated—nor the grea-

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service rendered by Jewish philosophers in the spreading of this philosophical system.

How quickly the lesson was learned may be seen from the work of our Saadya. He is acquainted with the different systems of Grecian thought. He even combats the theory of the Sophists, the ideas of the Eleatics and Stoics, the teachings of Anaxagoras, Zeno and Heraclit, of the Cyrenaic and Epicurean philosophers. He cites glibly the opinions of Plato, and at times the categories of Aristotle. He is also at home in the *kalām* of the Islamic Mutakallemin. The theory of the created word is also a foundation-stone in his own system, and he explains this system in the ten following chapters; 1. The creation of the world and the existence of a creator. 2. The oneness of God, the cause of all things. 3. The revelation of the divine word, prophets, and the eternal validity of the law. 4. The superiority of man, the freedom of the will and the divine omniscience. 5. Merit and guilt, the lot of the good and the bad on earth, prayer, atonement and worship. 6. The nature of the soul and its persistence after death. 7. The resurrection of the dead. 8. The future redemption of Israel and the Messianic time. 9. The reward of virtue and punishment of sin. 10. Guide to a moral and godly life.

In this system philosophy occupies a secondary place. The truths of religion are proved by the dictates of reason. Among Jewish thinkers, Saadya is the first to explain systematically the dogma of the creation *ex nihilo*. He was also the first to teach the creation of matter, in opposition to the older philosophy, but in agreement with the Mutakelemin From the fact of creation, Saadya naturally deduces the Creator and His Unity. But he does not follow the Kalam in treating of the attributes of God, but rather the Mutazila which denied God all attributes.

The idea of a creation of light—*Kol hannibhra, Or hannibhra*,—which is found in all Saadya's philosophical and exegetical works,—has its origin in the Arabic dogmatics of the Mutakallemin. Revelation occurred by means of created light, and the word was created for the purpose of revelation.

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This created light was seen by the prophets in different ways, and proclaimed to them the word of the Creator.

According to Saadya's geocentric system the earth is the centre of the universe. Man is the crowning work of creation. His greatness consists in his perception and in the subjective freedom of the will, which last Saadya bases on the testimony of the senses, of reason, Holy Writ and tradition. Though the soul evolves much out of its own self, it is only through its connection with the body that it becomes a uniform substance. In the soul has been placed the feeling of dependence on God, the source of all religions. Man can lift himself up to this; but the regulative would be wanting. For this, revelation was necessary. The teachings of the greatest of the prophets do in reality come from God, and are of eternal validity. The laws are divided into reasonable laws (*Miçwoth Sichliyoth*) and ritual precepts (*Miçwoth Shamiyoth*), the purpose of which are unknown.

Saadya's practical ethics, which he lays down in his tenth chapter, form really the central point of his system. His Messianic ideas, however, are strong-tainted by the beliefs of his time and the teachings of his Muhammadan surroundings. But, taken as a whole, Saadya's system is of great importance. It showed his people that religion need in no way fear the light of reason, but rather finds in it a sure prop. He was also the one to introduce philosophical studies into Jewish science, and thus to begin the important epoch of Arabico-Jewish culture.

Even during the lifetime of Saadya, philosophical studies found their way into Talmudic circles. A number of older and younger contemporaries appear, who follow the road upon which the master had gone. We know too little of the philosopher and doctor, David ben Merwan al Mukammez (about 900), to say whether Saadya has made use of his religio-philosophical work, of which fragments only remain. In the fourteenth century it stood in high repute. A Spaniard says that in it Al Mukammez "endeavored to present a reasonable basis for belief, and in this way to answer the

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arguments of the heretics." A work on the different sects and religious systems has also been ascribed to this author. His division of philosophy into three sciences is characteristic of the time. The first is metaphysics, the second ethics, the third physics. Al Mukemmez also knows and cites Grecian philosophers.

We know more about another contemporary of Saadya, Isaac B. Salomo Israeli, of Kairowan (about 854-955). He stood in good repute as a medical man and as a philosophical writer. During his long life he wrote many works on diverse subjects. Seven of them are yet extant in the Latin translation of a monk, Constantine of Carthage. His work on Fever is said to have been of especial worth; it was studied and translated even after centuries. His writings on hygiene were used as text-books for more than half a century. His "Doctor's Guide" has been lately edited; but its authenticity has been doubted. The philosophical writings of Israeli are of less importance—*Definitions and Descriptions*, a philosophical commentary on the story of Creation in Genesis, and his *magnum opus*, *Sepher Hayyesôdhôth*, Book of the Elements. In this last work, translated into Hebrew by Abraham ben Chisdai, Israeli is seen to be a student of Greek philosophy. In this he was a faithful disciple of Aristotle, as of Galen in medicine. He dwelt especially upon the four elements, and attacked the atomistic teaching of Democritus. Almost all the later Jewish philosophers mention him, and build upon the basis which he laid. The scholastics also speak of "Rabbi Isaac" in words of praise, especially Albertus Maximus.

Of Israel's pupils, Dunash ben Tamim (about 900-960), must be especially mentioned. Few of his works have come down to us, but his arrangement of the different sciences is interesting. Mathematics, astronomy and music take the lowest place. Then come the natural sciences and medicine; metaphysics, naturally, occupying the highest position. We have only fragments of his philosophical and exegetical works—of a Hebrew grammar and of a commentary on "Sepher Yeçira," which at that time was widely studied. He speaks

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with enthusiasm of Saadya. He has a peculiar idea in regard to the origin of medicine. He identifies the Greek Galen with the Jewish patriarch Gamaliel, having been led astray by a peculiar work, the origin of which is to be found in the pseudepigraphic literature of the Arabs. This medical work, *Sepher Asaph*, ascribed to one Asaph ben Berechya, is very interesting in the study of the history of medicine. In the introduction the origin of medicine—in accordance with an old Midrash—is ascribed to Shem, the son of Noah, to whom knowledge of this science was given by angels, and from whom it then came to India, Chaldæa, Egypt and Greece.

Be this as it may, the sons of Israel did much to advance the science of medicine. In Egypt and North Africa, in Italy, Spain and France, Jews were body physicians to caliph and emperor, and also writers on medicine. Coeval with Israeli there lived at Oria, in Italy, Sabbatai ben Abraham Donnolo (about 913-965), the first doctor and philospher in the west to write in Hebrew. He was alike well known as doctor, botanist, and astronomer; and, as is natural, also wrote a commentary to "Sepher Yeçira." His astronomico-philosophical work on the Creation, *Chakmoni* (the wise man), is altogether on the standpoint of Israeli, Saadya, and Dunash ben Tamim. He agrees with Israeli in his teaching regarding the origin of the elements. Standing on the height of the science of his day, head and shoulders in culture and liberal-mindedness above his associate Nilus, he added to the Scripture verse on the creation of man in the likeness of God a picture of the microcosm and macrocosm which contains much that is interesting. According to Donnolo, the meaning can not be that man is physically like the God-head. The similarity can only be in the idea of his higher mission. But man is at the same time a picture of the world. His head represents the heavens, the eyes are like sun and moon, the nose, ears and mouth, represent the fine planets. In working out this parallel, we come across many correct, but as many extravagant and mystic ideas, such as belonged to the childhood of the science of anthro-

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pology. It is interesting to note the theosophical idea of Donnolo that, as the Godhead bears the world, so does the soul the body, and not *vice versa*. The soul can live even without the body. It is the real microcosm which becomes actual by means of the body, as does the macrocosm by means of the world.

We have also a fragment of Donnolo's pharmacological work on *Medicine*. Next to the *Sepher Asaph*, it is the oldest Hebrew work on this subject. Another medicinal work of his was the "Splendid book." a sort of antidotarium. Donnolo lived in the dark beginnings of the Salernian school, with which an apologetical story connects Jewish teachers. A further study of Donnolo might bring light into this period of the first meeting of Greek and Arabic literature; for he pretends to have studied Indian, Babylonian, Arabic and Grecian works.

During all this period of darkness we know with certainty of only one work, and that of an historical character. It had its origin, probably, in the land of Italy. The author pretends to be pseudo-Josephus, and under the title *Josippon*, and with the pseudonym Joseph ben Gorion, has given the well-known version of the "Antiquities." This is a history from the Creation until the destruction of the second temple. In later times, this was known as the "Hebrew Josephus." But it possesses no historic worth. It contains many fabulous additions. It mixes up history and fiction from Jewish and Arabian sources; and it imposes names and conditions of its own time upon different periods of antiquity. He even mentions authorities and sources of the most varied kind which, perhaps, he had never seen. But the work is not devoid of interest. His chief source was undoubtedly Arabic legends and the Ambrosian Hegesippus. It is possible that he also made use of the Haggada, the Apocrypha, and the patristic traditions. He writes a poetic prose, which possesses a certain charm. For centuries his book was for many the only authority on older Jewish history; this is its chief merit. At the end are four rhymed elegies, taken probably from the work of

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Hegesippus, the oldest compendium of Josephus. There is also an Arabic translation of this work made by Sacharya ibn Said, which goes under the name of "*Second Book of Maccabees*," or "*Arabic Book of Maccabees.*"

With these exceptions, there is little known of scientific endeavors and works of European Jews during this epoch. The schools of Sura and Pumpaditha still form the central point of the spiritual life of the Jews. Only in northern Africa has science awakened to new life. In addition to Saadya, Israeli and Dunash, mention must be made of Juda b. Qoreish of Tahort, who in 900 sent an interesting Arabic letter to the congregation at Fez. In it he dwells upon the importance of the study of Targumim for a true knowledge of the Hebrew language. He is the first one for whom grammar is an end in itself; and he is very properly reckoned among the fathers of Hebrew philology. His grammatical views do not, of course, go much beyond those of his predecessors. But he has done good work in comparative philology—a science which has only been successfully prosecuted in recent times. Judah ben Qoreish was the first to compare the different Semitic languages as belonging to one common stock. Of the other works ascribed to him—a Hebrew grammar, a dictionary, and a "Book of Laws,"—we know as little as we do of his supposed Karaism.

About this time—the first quarter of the tenth century—there lived two important Masorites, one of whom, at least, Karaism wished to claim as its own—Aaron ben Asher in Tiberias, and Ben Naphtali, probably in Bagdad. Their divergent opinions, *Chilluphin*, are to be found in the Rabnical Bibles, although only the first one was able to transmit to later times a standard text of the Bible. His works on the Masora, accents and vowels, against which Saadya wrote in verses, as did Ben Asher, have been lost together with those of his Babylonian opponent Ben Naphtali. Their differences have, however, reference only to minor matters in the system. But other anonymous Masoretical works belonging to this period have come down to us, *e. g.*, the pre-Saadyian *Sepher Hattagin* (Book of Crowns), on the adorning of the

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letters, and *Ochla-We-Ochla*, which gives us the great alphabetical Masora as printed in the Rabbinical Bibles, though in a changed form.

The epoch of Saadya, as we see, was a time of active production in philosophical speculation. in Biblical exegesis and text criticism, in grammar, lexicography, history, poetry and, not the least, in the Talmudical sciences.

But we must also make mention of the Karaite scholars, who, however small a part they may have taken at first, in later times busied themselves with these sciences with great success. Salmon ben Yerucham was the ever-ready opponent of Saadya. He lived in Palestine, but hastened to Egypt to counteract the growing influence of Saadya This he did in an Arabic and a Hebrew work. Of this last, which bore the title, *Milchamoth* (wars), a few chapters of poor verse have been edited, the whole, however, exists in manuscript. They are full of invectives and slanders directed against the Rabbinites—so different to the polemics of the older Karaites.

Of the other writings of this fanatical Karaite, we must mention his commentary to the Pentateuch and the Hagiographa, of which we only now have his explanations to the Psalter, to Ecclesiastics, Esther, Ruth, and Lamentations partly in Hebrew translations, partly in Arabic orginals. The spirit of his exegesis is unsound, and he in no way equalled the Rabbinites of his day. Solomon ben Yerusham was an intolerant orthodox Karaite, who despised science and gave his authority to a homiletico-allegorical treatment of the Bible, which he held to be the only real science and the only real method of expounding the revealed law.

Sahl ben Maçliach (950) was of greater importance. He directed his attacks not only against Saadya, but also against his pupils and successors. He is also said to have written a "Book of Laws," a Hebrew grammar, and commentaries to some of the Biblical books. His attack upon Rabbinism in the form of a letter is full of fire, but not as violent and impassioned as is that of Ben Yerusham. It is directed especially against the most noted pupil of Saadya, Jacob ben Samuel. Sahl's importance lies in the fact that he laid down

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four norms for the Karaitic exposition of the law—speculation, understanding of the word of Scripture, reasoning, and harmony of reasons.

A third opponent was Yephet ben Ali Hallevi, who achieved the distinction of becoming one of the "great teachers" of the Karaites, a grammarian, exegete, and translator. But he did little to really advance these sciences. And this may be said in general of the Karaites of this period. Rabbinism had introduced the study of philosophy into its schools. But Karaism branded this as a useless science which estranged man from God; and the few Karaites who followed the Mutazilites are of little importance. Their first religio-philosophical work, *Kitāb al-Anwar* (Book of Lights) was written by Jacob al-Kirkisani in the year 932. He was followed by Joseph ben Abraham Haroë (Al-Vazir), who attacked the Gaon Haya in his book *Kitāb al-Istabsar* (1040).

In one thing Karaism was right—in its polemics against the exclusively Talmudic character of the teaching in the Rabbinical schools. Not even Saadya was able to stem the tide which was to sweep away. The freedom of the spiritual life at Bagdad was more attractive than the dry-as-dust of Sura. It needed only the outward impulse of the journey of the four teachers to Europe to hasten the end of the academy. After an existence of many hundred years, it closed its doors not long after the death of Saadya. The academy at Pumbaditha lasted longer: until Babylon finally gave up the supremacy to Spain. Three men who were at the head of the academy are the evening glow of Babylonian Judaism, the Gaon of Pumbaditha, Sherirā b. Chanina (980), who was head of the school for thirty years; his son, Haya (969–1038), and Haya's father-in-law, Gaon Samuel b. Chofni Hakkohēn (about 96–1034).

The study of the Talmud was still the chief work of these Gaonim. This is especially true of Sherira. He laid down the rule, "the decisions of the Gaonim need no proof. Whoever opposes them does as if he opposed God and His teachings." In this same spirit he must have written his ost Talmudical work, *Megillath Sethārim* (Roll of Secrets),

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in a spirit of exclusiveness and of superstition, the most important elements of which came to the Jews of those times from the Arabs, and found a willing reception. Sherira's most important contribution to Jewish literature was his letter to the well-known and intelligent congregation of Kairowan treating of the history of the Talmud and the Gaonim. Without it many periods, *e.g.*, of the Saboraim and Gaonim, would be enveloped in darkness. This letter is, in the main, chronological; but it is written in an impartial manner. Together with the Fast-roll, the *Sedher-Olām* and the *Sedher Tannaim we-Amoraim*, and the fragments of the account given by Nathan b. Isaac Habbabli (956) of the schools of Sura and Pumbaditha, it forms the guiding star which leads us through the period from the Maccabean to the Gaonic time.

Haya, the son of Sherira, was more of a devotee of science than was his father. He understood Arabic, and was no opponent of philosophical studies, all things else to the contrary. There can be no doubt that he was opposed to religious mysticism. Haya was considered to be the greatest authority in religious matters. Many questions came to him from North Africa and from Spain, which he answered in Arabic or Hebrew in a conciliatory spirit. A list of Hebrew roots, commentary to the Mishna, and various exegetical works ascribed to Haya, have been lost. But we have, among others, his poetical attempts, in which he tried to codify the Talmudic law, as well as a poem ascribed to him, called *Musar haskél*, a collection of ethical maxims, in which the contents are more beautiful than the form. But it is doubtful whether Haya is really the author.

A contemporary of Haya was his father-in-law, Samuel b. Chofni, who was probably the most liberal Biblical student of his day. He followed in Saadya's footsteps, and devoted himself to philosophical speculation. Of his pretentious Arabic Bible commentary we have some fragments. Of his Halachic and philosophical works, we know only the titles His fundamental principle was, "Things which are opposed to reason need not be accepted." The dispute whether the Haggadah is to be taken literally or symbolically was also taken

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up by Haya and Samuel b. Chofni. Let everyone have freedom, says Haya. If it does not agree with common sense, reject it. In the same way Samuel b. Chofin even dared to explain some Biblical wonders as mere natural phenomena. Samuel also attacked the Karaites, and was in his turn hard-pressed by them.

With the death of Samuel b. Chofni the Academy of Sura came to an end. That of Pumbaditha followed two years after the death of Haya. But the science of Judaism had already reached a high state of cultivation in Northern Africa and Spain. Most of the scholars who followed Saadya and Haya in joining Biblical exegesis to the study of the Talmud lived in Kairowan, the city "of the great wise men," as it has been called. One of the four men who had been sent out to gather gifts for the academy in Sura, Chushiel, had at last come to this place. His son and successor, Chananel (1050), excelled him in knowledge and importance. The few remains of his commentaries to the Bible and the Talmud that have come down to us disclose the scientific bent of his mind. His Pentateuch commentary followed Saadya's sound method, neither too rationalistic nor too Haggadic. It is seldom that Chananel makes use of allegorical explanation. He laid down four articles of faith—belief in God, revelation, the future world, and the redemption. But he is more reproductive than original. He simply hands down the tradition of his predecessors, so that later authors very properly said: "The sayings of Chananel have the same authority as has tradition. Chananel and his associate at Kairowan, Nissim b. Jacob, whose father, Jacob b. Nissim, had written a commentary to "Sepher Yesirah, busied themselves also with the Jerusalem Talmud, which had been sadly neglected. Jacob b. Nissim wrote a work, the "Maphteäch (Key)," to sundry tractates of the Babylonian Talmud, in which he explained difficult passages in the Jerusalem by corresponding passages in the Babylonian. He is said to have also written a book on rituals, "Megillath Setharim (Secret Roll). A collection of legends, "Sepher Maasioth," which has been attributed to him, has been very properly ascribed by critics to a writer of the thirteenth century.

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Chananel's work lay in the same channel. He also wrote a Talmud commentary, parts of which have been published. Here he gave explanations in Hebrew by means of parallel passages in the Jerusalem Talmud. In addition he compiled a practical compendium, in which he codified the ritual and the civil law according to the Talmudical treatises With Haya and the Spanish scholars, both Chananael and Nissim stood in intimate connection. Of the other scholars in Kairowan, mention must be made of Chefes b. Yaçliach, who stood in high honor with his contemporaries. We know nothing more than the title of one of his works—a legal compendium, "Sepher Miçwoth" or "Sepher Chefeç."

The scholars of Kairowan saw the end of the two academies and of the Gaonate, as well as the new growth in Spain. At their death, Jewish science left the Orient to seek a new home in the Occident.

If we cast a glance at the condition of affairs at the end of the Gaonic period, the all-important fact seems to be this intellectual emigration from Babylon and Northern Africa to Spain and Southern France. Exilarch and Gaon were gone. The mental prestige of the Orient was at an end just as soon as there was no scientific representative of Judaism. But Jewish science had taken on new life. The Bible was rationally expounded. The Masoretic studies were completed. Grammar and lexicography had been diligently studied. Talmud and Midrash were explained in compendia and commentaries. A philosophical conception of Judaism had been evolved; and the poetry of the Synagogue had been developed by inspired poets. The deepening of Talmudic studies was the natural result of this new spirit.

So mighty was this spirit that it made itself felt in the furthest corners of the Jewish race. Even the long-forgotten cluster of Samaritans roused itself during this epoch, and contributed its share to the development of Judaism. Not only did it produce doctors and men of science, but its literature contains poetic creations and historical and exegetical writings. Worthy of mention are the "Book of Joshua," the "Annals" of Abu-l Phatach, an account of the same history

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in the form of a chronicle; a Samaritan Targum of the Pentateuch, and the Arabic translation of the Bible made by Abu Said, which originated probably in the eleventh century, which was to take the place of Saadya's translation, which they had used since they had given up the use of their own language. We have also some parts of their poetic liturgy, which is, however, of small worth, and not as old as was at first imagined. The Samaritans, however, had no influence whatsoever upon the neo-Hebraic literature. The new life was hardly able to rouse the remnants of this sect from its lethargy, and in this whole Gaonic period the leaders of Judaism hardly take cognizance of the Samaritans.

It is characteristic of this epoch that its chief scientific creations did not emanate from the Rabbinical authorities. The chief significance of these religious dignities lay in the development of Jewish science of religion and its application to practical life. The legal decisions of the Gaonim were of two kinds: either objective, *i.e.*, laying down the norm without any outward occasion, or in the form of answers to questions which came up in the actual practice of the law. These were technically called "Responses." Jewish literature possesses five different collections of such responses of the Gaonim ("Teshubhoth hag-Geonim"), which cover the period from the seventh to the eleventh century, and take in all departments of knowledge and life. The literature of these responses is a rich mine for scientific, historical and literary studies. They commence with short, dry decisions and end with elaborate opinions which explain the matter from all points of view. The first one to give such responses was the Gaon Chaninai, about the beginning of the seventh century; the last was Haya, in the eleventh. In these decisions the Gaonim show themselves to be men of science. They do not promulgate rules and laws, but rather opinions, according to which the pious may regulate their lives, but which a greater acuteness might abrogate The chief factor in this literature, which lasts until the previous century, is the *research* which it provoked, and by means of which the present was brought into connection with the past, and the hand stretched out to the future.

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Affairs of the Order

THE ORDER IN EGYPT.

On the 16th of January, 1886, a lodge was installed at Cairo, the first lodge in the Orient. A small phalanx of men filled with zeal to accomplish a benefit for themselves and for their brethren united under the leadership of Mr. L. Greenberg, and after laborious negotiations succeeded in obtaining a charter. It was a bold enterprise, because the majority of our coreligionists looked upon this institution, some with a smile of irony and others with indifference amounting to contempt. It was in such an atmosphere that our lodge took its beginning, but those who devoted themselves to it were animated with a zeal that was bound to succeed; and though they were neophytes their determination, nevertheless, was made more resolute.

For a long time the necessity of having a Jewish school that should impart gratuitous instruction made itself felt among our people. The "Alliance Israelite" had made some tentative attempts, but had no local society here that could give them efficient support. The Alliance has a rule not to establish schools itself, but simply to assist those communities that create them under circumstances happier often than the Alliance; and we had at our disposal a phalanx of disciplined men, full of ardor and strongly organized.

We therefore took the nitiative to establish such a school, convinced that in thus coming forward, we carried out the practices of our Order, proving that the charges brought against us by our opponents—that we are not productive—are false. It was decided at the general request, that a report in this matter should be submitted to the Executive Committee of the Order, which was promptly done.

From that day on a new feeling was perceptible amongst our brethren, and our labors acquired a deeper interest. Letters from the honorable President of the Executive Committee that reached us, became the object of continuous discussion to our people. They circulated from one to the other, were translated and explained in a thousand ways. Never was the text of our holy Bible placed under such a severe exegesis as these communications. It was never doubted that Bro. Julius Bien was filled with a desire to do all he could to meet our wishes.

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In short, the negotiations lasted for about two years, when the Executive Committee approved of our project, and we undertook to put it in execution, entertaining the hope that we would find a proper support on the part of the Order. We went to work, and on the 15th of October, 1890, the Maimonides school was duly inaugurated. The programme was published at the time in the MENORAH.

In undertaking such a difficult work and one of such considerable importance, our object was, in the first place, to interest our brethren more and more in our labors, and to place our lodge in a position of greater influence among our fellow-citizens, to make them appreciate the benefits of civilization by the instruction which we are giving our children and the enlightenment which we spread thereby. At this moment the school numbers eighty pupils, divided into three grades, the elementary, the middle and the superior grades. The progress is constant and every day new demands for admission are made, which our means, however, do not permit us to consider favorably at this time, justly estimating that a greater number of pupils will also necessitate the enlargement of the school and the formation of more classes. It is evident that our lodge cannot assume, at the present time, such a responsibility.

It is indeed miraculous that a lodge which numbers only forty members, most of whom are artisans, should have been able to establish such a school, with such a programme, as we have; because it must be remembered that in Egypt, the establishment of a school requires greater expenditure than in other countries

In America, as in Europe, the primary school requires only two teachers, who share in the instruction, having only one language to teach—the language of the country. Here, we are obliged to have a larger personnel—a teacher of the Arabian language; a teacher of Hebrew; a teacher of German, as the majority of children are of German parentage: a French teacher, that being the language mostly spoken; and finally a teacher of English, which language has come into greater vogue since the English occupation.

Indeed, the brethren that compose Maimonides Lodge must be deeply impressed with the principles of the Order; must be convinced of their excellence, to induce them to make such sacrifices as this for a work which is not of the slightest benefit to themselves. Also, the experiences we have had convince us that our trouble and sacrifices will not have been made in vain but will redound to the benefit of the Order and Judaism. The good seed is sown, and some day or other we will reap the fruit.

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Already more than one missionary school has had to stop since the opening of our school. Before the existence of the Lodge and the establishment of the school Maimonides, many of the young Israelites of our city were sent to the missionary schools at Jerusalem. To-day there is not a soul, yes, not a single child of our community that is sent to a missionary school.

Before this our coreligionists were deprived of any permanent organization that would enable them to go to the aid of the poor and distressed. To-day, thanks to our example, they have formed a benevolent institution supported partly by contributions, partly by the receipts obtained from festivals given from time to time under our initiative.

When we consider the condition in which our Lodge commenced we have every reason to be proud of the result we have obtained, in spite of adverse circumstances; and it is a fact which we may happily state, that the best impression has been produced upon everybody of the recent establishment of our school. Even those who have shown indifference for our work, watch to-day with an attentive eye and full of interest, the progress we are making in our establishment and the importance which it acquires in the Order and the discipline which it accords.

It will depend upon the Order to sustain such an eminently useful work, so humanitarian, and the only one that exists in the Orient under the name of the Order B'ne B'rith. It is thus for the Order to give us its material assistance, indispensable to us and without which the existence of our school would be jeopardized.

MARK J. HENRIQUEZ,
Past Pres. Maimondes Lodge No. 366.

THE RUSSIAN QUESTION AS IT SHOULD BE CONSIDERED BY THE ORDER B. B.

Henry Jones Lodge No 99, I. O. B. B. placed the question of the share which the I.O.B.B. should take in the treatment of Russian question upon the order of its transactions; and Bro. L. M. Bullowa delivered, on April 6th, an address on that subject which deservedly finds a place in the B'ne B'rith organ, as an evidence of the deep interest which our brethren take in this overshadowing question of the hour. He said:

"Because from a deep rooted conviction, I believe that the Russian question can be solved, and because I consider it an effort

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for the noblest purpose which can actuate the human heart, and because in our endeavors to render help or even if it be but to offer sympathy and solace,no sordid or selfish motives can soil the spotless character of so pure a charity, it is, therefore, that I urge this discussion here to-night.

"Bro. President: Only once in all history has any people fought disinterestedly for the freedom of another race. And we are the contemporaries and the countrymen of this people.

"History has shown us many examples of a people shaking from itself the chains of oppression. But how often the appeal of oppressed humanity has lifted its voice unheard and unheeded will remain one of history's inexplicably sad mysteries. How often was that appeal when heard, answered by a Cortez, or a Pizarro, or an Alva or a Hastings. Where is the aid so long asked (was it in an unknown language) by the Indians of North America?

"To us, sir, such an opportunity now presents itself. When Moses pleaded with his God for an oppressed people—history considers this the grandest prayer in all literature. When Abraham urged the salvation of Sodom and Gomorrah,—this will be taught succeeding generations to the end of time; Demosthene's phillipics against the tyrant of Macedonia; Cicero's denunciation of the tyrant of Sicily; the Earl of Chatham's defense of the American Revolution; Lafayette's gallantry in the cause of oppression; the eloquence of Burke and Fox in behalf of the oppressed of India. These are all beacons by which *we* can be guided, the precedents for noblest actions.

"It behooves us as the representative body of Hebrews in America to consider well.

"If not in our midst *here*, where *shall* be the birthplace of our action?

"Can *any* question more nearly affect the welfare of our lodges and of our Order, of our homes and of our country?

"*There is* NONE.

"Bro. President: Do you think we ought not interfere; it behooves this country to continue its friendly relations with other powers. Can such relations be friendly? Is the welfare of millions to be sacrificed for the friendship of a few?

"Then, what have we to fear? Openly to avow that the creed of our constitution is practical and humanitarian. If the great mass of Christendom can look coolly and calmly on, while all this is perpetrated on their fellow-beings in their own vicinity, in their very

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presence, let us, at least show, that, in this distant community, there is still some sensibility and sympathy for human wrongs and sufferings, that there are still feelings which can kindle into indignation, at the oppression of a people endeared to us by every ancient recollection and every modern tie.

"Or, shall we wait for a more important cause? Can any cause be more important, or more worthy of our pity and assistance?

"Do we not send missionaries to foreign countries? Why? Strange we enlighten them so they may learn of the barbarity practised in civilized Russia. So that the savage inhabitant of some insignificant island of the Indian Ocean may know of the atrocious enormities practiced in the vastest empire on the face of the earth.

"Or, Bro. President, shall we wait until the cause becomes greater. Till the outrageous despotism of a tyrant warrants our interposition! Has the enormity of national crime *ever* been greater! Is the oppression and exiling of four millions of people, ignorant of every other language and unacquainted with all other customs and manners, merely a matter of casual or trifling import?

"Shall we wait until their very houses be burned down, until they be pierced through in the streets by a most servile soldiery, the prætorian guard of a modern Nero, until the blood of their martyrs cries to heaven for aid? Then will the world again grieve over its errors and its selfishness, and the Jews will be the heroes, but the heroes slain. Must we wait until we learn by rote how other nations have acted on similar occasions?

"Because at the time of St. Bartholomew, England stood by and did not interfere, and because at the time of the Reign of Terror, Italy watched and kept at ease, and in the times of Titus and Nero and Domitian, the neighboring nations cared not, shall we too stand aloof?

"Will you concede then, that we are indeed no further advanced than were they? Will the twentieth century dawn brightly after the dark night of the nineteenth, or, will the twentieth century be only a repetition for the nineteenth time, of the first.

"Bro. President, there are some things which to be well done must be promptly done. If we even determine to do the thing that is now proposed, we may do it too late. We must appeal at once to the tribunal of American liberty, as the champion for the oppressed.

"We owe it to ourselves, for it has excited the indignation of the civilized world and aroused all the noblest feelings prompted by religion, by liberty, by national independence and by humanity.

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"We owe it to society and to the preservation of peace and order. For this is our only reprimand to socialism, the only check to anarchy.

"We either take an interest in the affairs of our less fortunate brothers, participating in their joys and equally in the alleviation of their sufferings, or we force them to protect themselves. When they cannot look to us as brothers, then they must despair of all help from their fellow-man. Their only hope is in their *utter* hopelessness Despair becomes desperation. And what *woe* is the desperation of a people.

"What, then, is our duty, and knowing it, how must we act? 1492 marked the time of the expulsion of the Jews from Spain. It likewise marked the discovery of America. Let 1892 be a year of celebration. It shall not mark the date of the Jews' expulsion from Russia. We will not allow it. We ought not. We dare not. *Where* will these persecuted exiles flee? Will not America again be their Asylum?

"The precedent has already been established. We can, we must restrict and watch over our immigration. We have rightly excluded the Chinese, and the influence of Chinese civilization is not much worse than the brutal ferocity of the Russian bear. Those who have been born in Russia are *Russians*.

"America has fought for principles. She has laid on the altar of principle her first born son, this, the *United States*, and the sword of Civil War was already raised, ready for the sacrifice. But the God who blessed his birth, stayed the arm of outraged justice. We are to the world the country for the oppressed and broken-hearted. The Russian Jews, contending with ruthless oppressors, turn their eyes to us and invoke us by their ancestors, by their suffering wives and children, by their history and traditions; they invoke, they implore us for some cheering sound, some look of sympathy, some token of compassionate regard. They look to us as the great Republic of the earth—and they ask us by our common faith, whether we can forget that they are struggling, as we once struggled, for what we now so happily enjoy. When we cannot admit them, we cannot coldly refuse them assistance. We are not as the other countries of the world. Our lot has been different, our destiny is higher, our star must never set. Ours is a different, a western civilization.

"The duty of America is to repudiate all friendship and alliance with Russia. To withdraw our ambassador, and to insist upon the recognition of the laws of humanity as we do of the laws of international etiquette.

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"We suggest arbitration, but DEMAND IMMEDIATE results. The slavery of conscience pains us as much as corporeal slavery ever did.

"To further these aims, to unanimously urge the adoption of such measures, to willingly and unselfishly fight in this army of salvation, is the noblest duty of our Order; and. if in our effort we fail, if the proud structure of B'ne B'rith topples to the ground, if the strong man, exhausted and worn out, is cut off in his mighty struggle; if our Order be shattered by the tempest of passion, and its very traces become extinct, THEN will its object have been no mockery. Then will it have fulfilled its mission. Then will it have been "for a blessing," and the brotherhood will have done more for the glory of mankind and for the glory of God, than the mightiest religious institution ever even conceived.

"May God, in His mercy, direct us."

ANNUAL MEETING OF THE EXECUTIVE COMMITTEE.

The annual meeting of the Executive Committee of the I. O. B. B. was held on the 31st day of May at the rooms of District Grand Lodge No. 1. Bro. Julius Bien, president, was in the chair, and the following members of the committee were present: Solomon Sulzberger of District No. 1; Jacob Furth, No. 2; Seligman J. Strauss, No. 3; Hon. Simon Wolf, No. 5; E. Rubovits, No. 6; Jos Hirsch, No. 7.

Bro. D'Ancona, of District No. 4, sent a letter asking that his absence be excused.

There were also present by invitation ex-Secretary of the Executive Committee M. Thalmessinger, and ex-Treasurer Isidor Bush.,

Ex-President William A. Gans appeared, and in behalf of the General Committee of the District, welcomed the members of the Executive Committee.

The meeting was opened by an address by the President, in which he gave a brief account of the condition of the Order. Satisfactory progress appears to be being made in the American Districts, new lodges are forming and the older lodges are receiving accessions of membership. Especially gratifying is it that many young men are coming to join and enthusiastically take up the work of the Order. But still more gratifying are the reports received from the Roumanian and German districts. He pointed to the reports printed in the MENORAH, from which it can be perceived that the brethren in these districts penetrate to the very depths of the mission which

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the Order has assumed, branching out in all the fields of education, culture, enlightenment and charity. These contributed to shape the Order more and more into an engine of civilization and of help to the Jewish community.

This statement was received with great acclamation and the members of the various districts stated that they could bear out fully the satisfactory pictures drawn by the President.

The President also reported that the majority of lodges have voted against the proposition of admitting women as members of the Order, as submitted to them by resolutions of the recent convention.

Propositions were made for amending the Constitution in reference to the law adopted making it compulsory for the lodges to devote one meeting in each month to the discussion of literary and instructive subjects not pertaining to the Order.

This amendment seemed necessary on account of the ambiguousness of the language of the Constitution, and, therefore, a resolution was adopted to submit to the lodges an amendment which should read as follows: "One of which shall be only for business, and at the other, the lodge may meet for the discussion of intellectual subjects, or for social entertainments, at which the families and friends of the members may be present."

A recess was taken at about two o'clock and the Executive Committee proceeded to participate in a banquet, which the General Committee of District No. 1 offered them.

During the banquet, a gold medal was presented to Bro. Isidor Bush, in recognition of his many years of service as Treasurer of the Order, ordered by the Convention at Richmond. The presentation speech was made by Bro. Julius Bien, who pointed out the zeal and devotion with which Bro. Bush served these many years, and the great benefit which the Order has received from his intelligence, his sagacity, and his disinterested application to the interest of the Order. Bro. Bush seemed deeply affected and made a feeling reply. Bro. Thalmessinger delivered an eloquent speech in response to a toast, and speeches were made by nearly every member of the Executive Committee. Vice-President Walter presided at the banquet.

After the recess, the labors of the Executive Committee were resumed.

The request of Grand Rapids Lodge to change its name to Joseph Haussman Lodge was granted.

There were also resolutions adopted regarding the proper dis-

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tribution of the funds collected for the Orphan Asylum in Jerusalem and the schools maintained under the auspices of the B'ne B'rith Lodges in the Orient, and also funds were provided for the purpose of making active propaganda in behalf of the principles and works of the Order. How to acquaint the masses of our brethren with the objects which the Order possesses and to gain their earnest and active participation in the work of civilization, formed a considerable part of the discussion. A committee was appointed for the purpose of considering what active measures are to be taken and how best to render practical aid in the great calamity which has befallen the Jewish race in the expulsion from their native country of millions of Jews. The Order, in accordance with the direction of the Convention, had offered its services to the Baron Hirsch Fund Trustees: but as their labors are as yet in a tentative condition and are confined to affording relief in different localities, it was determined to take active part in the work of the "Jewish Alliance of America." The Committee is composed of the President, Bro. Julius Bien, the Vice-President and the Secretary.

It was also resolved that the Executive Committee correspond with District No. 1 in reference to the proper celebration of the semi-centennial of the Order, and that the sum of $1,000 be set aside for defraying the expenses of delegates attending the celebration.

There were also present at the meeting Bros. H. M. Leipziger and Dr. Wolfe of the Committee on Ritual, but they could only report progress, not having been able to complete their labors.

In place of Bro. Klein, deceased, Bro. Chas. Hoffman of District No. 3 was appointed to fill his place on the Ritual Committe.

Bro. Isidor Bush was elected to fill the vacancy on the Commission on Russian Refugees made vacant by the death of Brother Peixotto.

The appointment of Bro. William A. Gans as member of the Court of Appeals, in place of Bro. Benjamin F. Peixotto, was received with much satisfaction.

The recent meeting of the General Committee of District No. 1, held on the 17th of June, was distinguished by acts of rare gracefulness and recognition of valuable services. Bro. S. Hamburger, who has served with rare fidelity and distinguished ability as Secretary of the Grand Lodge for over a quarter of a century, was honored by the presentation to him of a large French clock and two urns.

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They bore the inscription: "Presented to Bro. Sigmund Hamburger by District Grand Lodge No. 1, I. O. B. B., in recognition of faithful services as Secretary for twenty-five years, 1866-1891." The presentation speech was made by President Isaac Rosnosky, and in responding the venerable Secretary, though aware of the fact that he would be thus honored, was carried away by his feelings.

Bro. William A. Gans,the recent President of the District Grand Lodge, was presented, in recognition of his distinguished services to the Order, with a revolving desk, two chairs and a library lounge. The presentation speech was made by Bro. Myer Hellman, and was eloquently and feelingly responded to by the recipient.

The Grand President, Bro. Isaac Rosnosky, left on that day for a short trip to Europe, and his colleagues presented him with a silver mounted flask and a silver cup, and at an improvised dinner bid him a hearty *bon voyage*.

FROM THE GERMAN LODGES.

The Deutsche Reichs-Loge in Berlin reports constant accession of members and good attendance of its meetings. The sum of 300 marks was lately appropriated for the expenses of assisting the summer colonists for which a committee was appointed. Dr. Fessler delivered on last Purim an eloquent and entertaining lecture on "Satires in Judaism."

The well known novelist, Karl Emil Franzos, is president of Berthold Auerbach Lodge, in Berlin, and, at his suggestion, short lectures are delivered at every meeting and some of the most eminent students of Berlin have consented to read appropriate papers.

Lessing Lodge, in Breslau, has, under its auspices, called into being a new charitable institution in Breslau, namely, an asylum for single girls, where they can board and lodge at small pay, so as to be secure against the temptations of a large city. The Lodge has appropriated for that purpose an annual contribution of 750 marks and the Ladies' Society, 1,000 marks. This is only a beginning, and it is hoped that the community at large will take an active share in order to fill a need that has existed for some time.

At the installation of the new officers of Zion Lodge, in Hanover, six new members were introduced, and the attendance at the Lodge meetings is very satisfactory.

Friedens Lodge, in Ratibor, has instituted regular courses of

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lectures, and the Rev. Dr. Blumenthal, minister of the congregation, has placed his services at the disposal of the Lodge. A lecture which he recently delivered on the "Ghetto in Rome," was attended by a very large assemblage.

Bro. Dr. Karpeles, the well known scholar, delivered recently before Frankfort Lodge, a lecture on the subject, "What have the Jews to seek in Africa?" in which he discussed the question of the ten lost tribes, advancing the theory that they would have to be looked for there. The question of founding a home for aged and incurables has been referred to a committee consisting of two merchants, two jurists and two physicians. Bro. Bernhard Simon delivered in the same Lodge a lecture on the subject of "Expeditions through the new literature from a Jewish standpoint."

The well-known jurist, Ollendorf, of Lessing Lodge, recently delivered a well-received lecture before Victoria Lodge at Gorlitz on "Shylock in legal criticism."

Editorial Notes.

THE Rev. Herman Adler, of London, has been elected as the successor of his late father, late Chief Rabbi of the English Empire, Nathan Marcus Adler. His election was a foregone conclusion, as it was well recognized that there was no other man in England who was so well fitted by learning, by a judicious temper and by a fearless courage, which make him a respected representative of the Jewish people on every occasion when their voices are to be heard, than Dr. Herman Adler. In fact, as deputy of his late father, for many years he fulfilled the functions of Chief Rabbi, and acceptably so to all the people.

Conservative in disposition, his accomplishments in classical lore, his familiarity with the great questions of modern science, as well as biblical and philosophical criticism, his comprehension of the principles underlying modern society, fit him eminently to lead English Judaism to a higher plane. A rabbi of the old school, he combines with it the *savoir faire* of the modern man, and in the present composition of the Jewish community of London, such a man is most appropriate to lead in the babel of clashing beliefs prevailing in that city; and probably civilization and higher culture will succeed better in the education of the present generation—largely composed

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of Russian immigrants—than an outspoken reformer like Prof. Marks, who could only administer to a very few of sincere convictions.

The Jews of London are not unlike the Jews of France. They are opposed to the official recognition of reform and progress. Officially, they insist upon the ordination of the old modes of worship and the validity of the entire traditional code. In practice, they follow their own individual inclinations. There is, of course, no such condition of affairs in great conviction of principles. The religious garb is worn like the uniform at Court—inwardly laughed at, but outwardly complied with as a concession to custom and habit.

Dr. Herman Adler is a sincere man, a man of honest convictions and a hard worker. He has given proof of his scholarship by the publication of learned works and many of his public utterances have been printed.

In the present crisis, when England, like America, is threatened with an infusion of Russian-Polish Israelites, such a man is needed at the helm of the synagogue. May he live many years to accomplish the work which a kind Providence has appointed him to do.

THE *North American Review* must be credited with bringing out the best thoughts of the leading minds of the world on all questions that make up the civilization of the present. As a fit complement of the various articles on the responsibility of wealth, the July number contains an article written by the great philanthropist, Baron Maurice de Hirsch, which not only explains the reasons of his boundless munificence in the past, but traces out his plans for the future. The following is but a brief extract of the article in question, which should be read by every one interested in the great question of how to dispose of the Russian problem:

What I desire to accomplish, what after many failures, has come to be the object of my life, and that for which I am ready to stake my wealth and my intellectual powers, is to give to a portion of my companions in faith the possibility of finding a new existence, primarily as farmers and also as handicraftsmen, in those lands where the laws and religious tolerance permit them to carry on the struggle for existence as noble and responsible subjects of a humane government . . . Guided by these convictions, my course for philanthropic work was clearly shown me. By establishing organizations in the Orient and in Galicia I wished to give the Jews who had remained in the faith the opportunity of becoming good farmers and

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craftsmen without removing them from the land upon which they were settled, and agricultural schools and schools for manual training were to supply the means for teaching them. It is necessary, however, to adopt some other method for aiding those Jews who are driven from their country, and are obliged to seek new homes across the ocean. And it is at present, therefore, my greatest desire to accomplish a work on a much more important scale, and of quite a different character from any adopted up to the present time—a purpose which, it may by reasonaby hoped, will bring about the results already mentioned. The question is, then, to help the Russian Jews who have just been exiled from their homes to find new countries where they can use their powers freely, where they can bring into practice again the qualities they have inherited from their ancestors, and, finally, where they can become useful citizens of a free and secure country in which the rights of all inhabitants are equal. In considering this plan, I naturally thought of the United States, where the liberal constitution is a guarantee of happy development for the followers of all religious faiths. Yet I was obliged to confess that to increase to any great extent the already enormous numbers of Jews in the United States would be of advantage neither to the country itself nor to the exile Jews; for it is my firm conviction that this new settlement should be scattered through different lands and spread over a large space, so that there shall be no opportunity for social or religious rupture. I made a study, therefore, of different countries, and after careful examination I have become convinced that the Argentine Republic, Canada, and Australia, above all others, offer the surest guarantee for the accomplishment of the plan. I expect to begin with the Argentine Republic, and arrangements for the purchase of certain lands for the settlement are now being made.

THE lecture of Dr. K. Kohler before the German Historical Society of New York, of which we publish a translation in this number, is a remarkable contribution to the history of the original settlement of this country. The *Reform Advocate* says correctly:

"The lecture is a scholarly exposition of the factors involved in the great movements leading to the discovery and settlement of America. It is a forcible plea for a more generous recognition of the directive share had, and the influence exercised by the Semites. To-day, when the literature of almost every nation teems with the oft-exposed but nevertheless always-repeated prejudice, that the Semite, as represented in the Jew, is only a passive factor in civilization, intent merely upon selfish enrichment, feeding and fattening upon the energy and labor of others, it is a duty more than ordinarily urgent for the competent to call attention to the vital contributions made by the Jews to the sciences and the successes of the world. In this earnest spirit the lecture is written; in few but strong outlines the great and beneficial activity of the Jews is drawn in those ages which kindled

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the inquisitiveness and the ambition of the great sailors bent upon finding a western passage to the fabled lands and wealth of the spicy East. Accompanied by Jews as interpreters, and enabled to plough with their impatient keels the briny deep, through the astronomical labors of the Arabs and the Jews, who before had brought the European world into dependence on the East for its wares, and by their mercantile enterprises had been the mediators between two worlds, not merely for the material things, but also for those things which are not of the body;—the great explorers succeeded in finding, not a new passage to the East, but a new world. And this new world, though discovered by the men of Latin nationality, needed again the saving work of the Semite and the Teuton. Spain and Portugal impoverished the new continent; the Teuton and Anglo-Saxon, and along with them the ubiquitous Jew, planted here liberty, and evolved from the material opportunity a new civilization whose course has not yet run, but is destined to affect for the better the whole world. Antagonistic as German and Jew often are, one spirit they have in common,—the determination to repress the sombre spirit of narrow bigotry which would turn a laughing world into a valley of doom and gloom. Both are busy treasuring here something of the sunshine of the Arabian period, which in Spain was the great leaven, and which extended protection and gave impetus to the joyful spirit under whose breath alone the flowers of art and innocent zest for life will sprout and blossom This, in brief, is the thought-chain of the interesting lecture, written in that charming style which marks and carries all of Dr. Kohler's efforts."

A HAPPY event took place at the Hebrew Orphan Asylum on the 24th of June. It was the 25th anniversary of Dr. Baar's wedding. It is needless to say that the beloved superintendent, who has won a place, not only in the affections of the many children who have been brought up and are being brought up in the Orphan Asylum, but who has endeared himself to and won the love, respect and veneration of all the officers of the institution as no other superintendent has ever done; it is needless to say that he looked upon that event as one in which his whole family—as which the children and the officers of the institution form a part—had a right to participate. Though not expecting the surprise that awaited him, he no doubt anticipated the congratulations of his numerous friends, and with these came a gift from the directors of the Hebrew Orphan Asylum, in the shape of a silver service accompanied by a beautifully engrossed address expressing the congratulations, the appreciation, and the affection of all those who had the pleasure of meeting him so often and in such close relations. Happy is the institution that finds a man like Dr. Baar, whose heart and head are so well fitted

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or the performance of duties so delicate, so responsible and so beneficent. May the institution enjoy for many years the benefit of his services.

On this occasion it may be noted that the munificent Jacob H. Schiff has presented to the institution a bond to the amount of $5,000 the income of which is to be applied towards endowing a scholarship for an artist, artisan, or scientist, graduating from the Hebrew Orphan Asylum and desirous of receiving an education fitting him for the higher walks of life. This bond was presented in commemoration of the attainment of the 13th anniversary of his son's birthday, which occasion he further made memorable by presenting Temple Emanu-El with two magnificent candelabra, which will testify to the generosity and love of Judaism of the kind-hearted Jacob H. Schiff.

THE society for opposing anti-Semitism in Austria is receiving accessions from the highest nobility and from representative society. At the recent session held at the palace of Baron Leitenberger, the following members announced their accession: Prince and Princess Metternich, Count Wilczek, Baron Eber-Entenbach, Count Arthur Kinsky, Baron Carneri and Prof. Albert. Prof. Nothnagel, who is one of the leaders of that society received an ovation from the students, which shows that the good example set by such men is doing good work. It appears that during one of his lectures, it became known that the "Society for the Suppression of Anti-Semitism" had been constituted, and that the Professor had been largely instrumental in its organization. In response to a great acclamation, the Professor said that this demonstration filled him with unspeakable joy, because it furnished proof that the rising generation, the hope of the State, had a heart and an understanding for humanity; that their culture is genuine, and that they are not apt to fall into the hands of agitators and apostles, who incite the wildest passions and drag the image of God to the level of the beast of prey, that knows neither right nor justice.

PROF. ANATOLE LEROY BEAULIEU continues his remarkable elucidation of anti-Semitism in the May number of the *Revue des deux Mondes*. There is one remarkable expression where he says: "The Ghetto has fallen, but the spirit that called it into being is still abroad and continues its nefarious work. I went to the Park Monceau for a walk and saw some children playing with each other. One child stood there by itself and tried to amuse itself as well as it could. 'Why,' I asked the other children, 'do you not play with that child?' The answer was, 'Because he is a Jew.' Take away in semi-barbarous countries the Jewish child from the *Cheder* and the *Malamed* and

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have him share your culture; open in the civilized country to the Jew your societies, your civil and military casino, lay aside your prejudice, be just to your Jewish fellow-citizens, and the spirit of Jewish cast will disappear.

THE Central Conference of American Rabbis will meet at Baltimore, on Sunday evening, July 5th. Important papers are expected to be read and discussed at that meeting One on "Milath Gerim," one on "Cremation from a Jewish Standpoint," and one on "Judaism and the Republican form of Government," will be read. A delegation from the Jewish Ministers' Association is expected to be present and the question of fusion between the two organizations will be discussed.

THE Union of American Hebrew Congregations will meet a few days thereafter.

AT the annual meeting of the Yale Medical Association held on the 23d of June, Dr. S. Waterman, a veteran of our Order, was again honored by his unanimous election as vice-president of the association in recognition of his valuable services to science in the field of Spectroscopy which the Doctor has made a specialty for a number of years, and in which he obtained considerable eminence in scientific circles. He also received the unsought honor of an election as an honorary member of the Trinity Historical Society, Dallas, Texas.

MRS. PEIXOTTO, it appears, has been invited to spend a month or two at one of the country residences of Carmen Sylva, the Queen of Roumania. The talented artist, George D. M. Peixotto, has left for Europe and is expected to finish his portrait of Prince Bismarck at an early date It is also expected that he will receive a commission to paint the portrait of the great poetess, Carmen Sylva.

Obituary

Ripe in years and full of honors, the Rabbi Emeritus of Temple Emanu-El, Dr. Samuel Adler, died during the past month, having reached the age of eighty-two years.

He came to this country about a year after the arrival of the late Dr. Einhorn, and was called to the pulpit of the First Reformed Congregation in the city of New York on the recommendation of his friend. He had already gained a reputation as a scholar of eminence in Germany, and his voice was heard in the rabbinical conventions, and one of his reports as chairman of a committee on the participation of women in public worship was written in the purest Hebrew

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and printed in the official transactions. His sermons were masterpieces of elegant German diction. replete with thought and erudition. A pronounced reformer, he was not a man, however, who would initiate radical innovations, and rather followed the lead of his colleague and friend, the Rev. Dr. Einhorn.

It was unfortunate that his voice was not strong enough to be heard in a large temple, nor did he seem to possess the forces that make up a popular preacher. He could not descend to his audience. He nevertheless was one of the most eminent leaders of reform in this country, though his conservatism would not permit his congregation to lead aggressively.

During the many years of his occupancy of the pulpit in Temple Emanu-El, he enjoyed the unstinted respect and veneration of his constituency, and his scholarship was recognized throughout the American Jewry.

Age debilitated him many years before he was gathered to his fathers. His demise was rather the final dissolution of a vessel that was gradually breaking up. His name will remain inscribed in the annals of reformed Judaism in Germany, where he was one of the pioneers, and *confrère* of Holdheim, Meyer, Samuel Hirsch, Wechsler and Hess, as well as in this country, where he was found side by side with his beloved friend and brother, Dr. David Einhorn.

PUBLISHER'S NOTES.

RANGE WITH GAS SHELF ATTACHMENT.—The firm of Abendroth Bros. presents to the readers of the MENORAH, in this issue, a novelty, which will without any doubt create for its practical use, quite a sensation. We refer to their two-page ad. of Range with Gas Shelf Attachment. This house, exisiting for more than fifty years, has a great reputation, and we can bear testimony that we have found their York Furnace, in use for many years, perfect and giving full satisfaction.

THE GASTRONOMIC ART.—Armour & Co. have just published a new receipt book showing the value of their Extract of Beef as a saver of time and money in preparing soups, sauces, etc., and in strengthening and flavoring any food requiring meat juice in its preparation. Among the receipts is the following which we consider excellent: BEEF TEA.—Half an ounce of Armour's Extract of Beef, melted in one pint of water; add a trifle of salt, boil up, chop up one ounce of lean beef, let the same draw ten minutes in the stock before using. This served with some thin slices of nicely browned toast and a poached egg will tempt the most fastidious of appetites. Another good receipt is *Supreme of Chicken.* Boil soft a good chicken,

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strain the stock and cut the meat in strips, melt two ounces of butter, add three tablespoons of sifted flour, pepper, salt and a little mace, pour the chicken stock on this, adding one cup of cream, simmer for five minutes, pour on the chicken and serve. A teaspoonful of Armour's Extract of Beef imparts color and fine flavor to the dish. This valuable cook book can be had free by addressing Armour & Co., Chicago, Ill.

HUMAN HEALTH.—Human health can only be maintained when the rules of life are strictly obeyed. Man's system is like a town, to be healthy it must be well drained. No one would wish to live in a town where the sewers are always clogged. Our system is most beautifully fitted by nature to drain itself of all waste and effete matter. This drainage is frequently interfered with by careless habits and when it becomes clogged, illness is the result. Beecham's Pills, which have been in popular use in Europe for fifty years are specially adapted in a safe, gentle manner, to keep human drainage in perfect order.—*American Analyst.* Beecham's Pills are prepared only by Thomas Beecham, St. Helens, Lancashire, England. B. F. Allen Co., 365 Canal St., New York, Sole Agents for the United States, who if your druggist does not keep them, will mail Beecham's Pills on receipt of price, 25 cents a box, *but inquire first.*

MEDICINAL AND HYGIENIC PREPARATIONS.—We call the attention of our readers to the advertisement of the well-known Medicinal and Hygienic Preparations of Mr. E. Fougera, Pharmacist, 309 Eighth Street, Brooklyn. The efficacy of these articles is attested to by the many years they have been before the public, and the generous patronage accorded to them. As first class preparations in every respect they recommend themselves to the confidence of all purchasers.

THE GREAT ATLANTIC AND PACIFIC TEA COMPANY.—Running 200 stores in the United States with Headquarters at 35 and 37 Vesey Street, New York, whose advertisement appears in our columns, is the oldest, largest, best and most responsible tea house in the business. They have been before the people of this country for the past 30 years, and to-day stand preeminent in the business of supplying consumers direct with Pure Goods only. We advise all our patrons and friends to give their goods a trial, and we guarantee that they will be more than pleased. At the same time they will have a treat, enjoying a cup of good tea or coffee. We will state right here that the Great Atlantic and Pacific Tea Company will do everything that they promise; that is how they have built up their reputation. In fact, they are headquarters in this country for Teas, Coffees, Baking Powder, Condensed Milk and Sugars, as they import direct, and thus save the profits of the middleman.

HOT WEATHER AND PURE WOOL.—When the weather-poise is of so unstable an equilibrium that, in less than twenty-four hours, the mercury drops from 90° in the shade, to 60° or 50°, it is safe to conclude that the only safe kind of clothing is that which protects the body against so sudden and extreme changes. In such a climate, there can be no use for cotton or linen underwear. We must revise the maxim of the "melancholy Jaques," and say, not "motly," but "wool is the only wear." And, thanks to the Jaeger Co, this is provided to us in such a form as to make it, not only more pleasant to the touch, and in every way more comfortable, but also more healthful than any other underwear material. A single glance at the all-

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wool gauze, advertised on another page of this number of the MENORAH will suffice to convince any one of the truth of the above statement. The best medical authorities advise us to wear wool next the skin in all seasons —in the hottest especially. Dr. Andrew Duncan of the Bengal Army, in his book on "Prevention of Disease in Tropical Campaigns," is an earnest advocate of this doctrine and practice: and he closes an elaborate discussion of the subject with these words: "When I use the word 'flannel' or 'woollen' I would be always understood to urge that best form of all, Jaeger's sanitary clothing." We say to our friends, go to the Jaeger Co., 827-829 Broadway, and examine their goods.

ONE OF THE SECRETS of life consists in knowing what to do and in doing it at the right time; an opportunity once lost may never come again. This is especially true of the care we give our little ones. If they are suffering from insufficient nutrition, we cannot expect them to be strong as they grow up. Mellin's Food is perfectly adapted to their wants and they gain at once when fed upon it. "I HAVE PRESCRIBED YOUR MELLIN'S FOOD for years, and know of nothing to take its place; I often use it for grown patients also," writes a physician.

A GOOD WORKMAN IS KNOWN BY HIS TOOLS."—This trite old saying does not necessarily apply alone to the mechanic. The man of letters, the teacher and the student are in the strictest sense workmen. And the more favorable their surroundings the more effectual their work; hence the necessity of their employing the best tools to accomplish the best results. A device to place within the reach such books as a workman of this sort most frequently requires is an implement of his craft that so economizes time, saves strength and facilitates labor, that he cannot afford to be without it. The latest and best appliances of this kind are the new patent Ball-bearing Rotary Bookcases made by the Sargent Manufacturing Company, 814 Broadway, New York. Mr. Sargent, the inventor and president of that company, has devoted much time and study to the production of just such cases as are suited to practical work, and among the large variety manufactured by them there are those which would seem to answer any conceivable demand. Space here is too limited to go into further detail, but we recommend every one interested to drop them a line and in return they will receive a catalogue and any desired information.

TWO FROM ONE.—Two cups of the most delicious and invigorating beverage can be made (instantaneously) from one teaspoonful of Van Houten's Cocoa. True of no other cocoa. 'Tis truly said of Van Houten's Cocoa. "Best & goes farthest." "Once tried, always used."

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Sold by druggists, price 75c per bottle.

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THE MENORAH

VOL. XI *AUGUST, 1891* No. 2

THE EMIGRATION OF JEWS TO AMERICA

RECENT occurrences, such as the lynching of members of the Mafia in New Orleans, the quelling of riotous strikers in Pennsylvania, and the arrival in this country of thousands of refugees from Russia, have called the attention of the public to the undesirability of an uncontrolled immigration. A law passed by the recent Congress aims at keeping out paupers at the ports of entry, that is immigrants who are not physically qualified to earn their living by their labor, the sick, the maimed, the aged, and the helpless; but no demand has yet been made to restrict the immigration of the toiler, though he come unprovided with any apparent means of support.

It has always been considered that strong arms were a sufficient capital to start with. Nor can it be gainsaid that the prosperity of this country has been increased and enhanced by the millions of immigrants who opened the far west and converted barren fields into productive regions. The trite saying that the man who makes a blade of grass grow where it did not grow before is a benefactor of the race, has been proven by these United States. Without the labor of the many thousands who came here and opened the inexhaustible resources of the country the unparalleled prosperity of the United States would have been an impossibility.

America is to-day a country that can supply the whole world with its bread, its meat, its coal, its coal-oil, its iron, and its gold, and still these resources are but partially drained. There are millions of acres that but await the hands of the cultivator to furnish the necessaries of life and reward him for his labors with the means of bringing up a

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happy and prosperous family and enriching the country with useful citizens.

An article written by the late E. P. Whipple in the *North American Review* brings out the great advantages which accrue to a country like the United States, by the increase of its population, in the production of wealth. He shows that only "loafers" are a disadvantage to a country and that laborers repay richly for the hospitality and the blessings of liberty extended to them. He says correctly, "Now, of all in the world, the United States should be the most intolerant to loafers and the most hospitable to laborers, from whatever land they come. Our country is, and is to be, the great field of the laborer, for its undeveloped natural resources exceed those of all other countries, and it needs the work of every head and hand, of every soul and body, in its wide domain. Our mission is to educate men for work, and not for the shirking of work."

An item recently quoted by the *Evening Post* from a western paper tells us of the success of a Swede who came here not many years ago, and who brought nothing with him but his strong will to maintain himself by his labor. He succeeded in a few years in accumlating a small capital out of his earnings of $20.00 a month, with which he bought a few acres of land in the west, and by thrift, economy, and close attention to his business, accumulated some $15,000. This is only a single instance, but it can be multiplied by hundreds of cases of people who came to this country without any visible means and attained a competency by the labor of the hands. Most notable is the autobiographical statement of Oswald Ottendorfer, in a recent number of the *Forum*, in which that successful philanthropist and journalist tells us that when he came here he worked as a simple factory hand, and he took courage from the expression of self-relying independence in the demeanor of the people whom he met.

In fact, the largest number of our successful business-men, manufacturers and financiers, began life in the humblest kind of way, seeking employment wherever they could find it, and resorting to the pack of the pedlar to earn their

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living, accumulating a few dollars by economy and thrift, and increasing their capital till they succeeded in establishing commercial houses that vie with any throughout the world. The country at large is certainly benefited by these enterprising men. Men who have struggled upward from the lowest round of the ladder and reached the top are the men who can best be trusted with the conduct of public affairs, who can guide the politics of a nation, and who are apt to have the administrative ability, honesty of purpose, and industrial application required in the management of the public business.

The elevation of men like Abraham Lincoln, from the occupation of rail-splitter to one of the most venerated rulers of nations; of Andrew Johnson, elevated from the tailor's bench to the Presidency of the Senate, are but typical exemplifications of the possibilities within the reach of the plainest of American citizens, and of the power of the unfettered use of our faculties.

It is true that of the many emigrants who have of late years drifted to these shores, there are many who cannot be called a desirable element. They neither have the knowledge of making their way intelligently in the struggle for existence, nor do they seem to have the qualification of comprehending the true American spirit of "self-help;" and they seem to be so ingrained with the ideas, the prejudices, the habits of the country and society whence they came, that American citizenship will forever remain to them a *terra incognita*. Many of them, even, have no idea of ever becoming absorbed into the American nationality, but yearn forever to return to their native soil, to enjoy there the accumulated fruits of their laborious efforts. Nevertheless, the work which these people do is of enduring benefit to the country. They are the people who mine our coal, who build our railroads, who forge our ore, who fell our trees, and perform the mental drudgery which is so necessary to the opening up of the country which becomes richer for the work which they do.

But these form but an insignificant portion of the

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thousands that come to our shores; the largest majority come here because they are anxious to enjoy the benefits of a free country and of partaking of the privileges which American citizenship conveys.

Of the latter, the Jews that are driven here against their will have no intention of ever relinquishing the precious privileges of American citizenship. They are but too happy in having exchanged the despot for the kingly rule of the people. Happily, this country has not afforded many opportunities where the citizen was called upon to seal his love of country and his devotion to it by the free offer of his life and treasure, but whenever the occasion arose, the Jew was found, as he ever will be by the side and in the first ranks of those who fling life, family, and wealth to the wind and lay them at the altar of their country.

Of course, the sight of the Russian victims of persecution is such as to fill the average American with distrust, and not infrequently with disgust. The Russian gabardine, the unkempt beard, the face marked by the effects of the tribulations which he has suffered, the foreign gait, the Oriental type, mark the Russian Polish Jew as an object of aversion.

People do not consider, however, that every one of these emigrants comes here with the determination to carve out an existence by his labor and his industry. He is not a willing applicant for charity, nor has he been a burden to the community at large. He is rather like the child, helpless and unable to walk, until his limbs grow strong and capable of moving freely without the helping hand of his friends. When he first comes here, the Russian Jew may be bewildered at the strangeness of his surroundings, and his inability to find such occupation as will furnish support for himself, and those dependent upon him. But before long he will drift into some work or other, and he will not tire of laboring from morning till night, in order to earn the means needed for existence.

The "sweating system," deplorable as it is, is but the evidence of the determination of these poor emigrants who

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work at any remuneration which they can get. Of course, the underpaying of labor which is caused thereby is a great disturbing element. but we may safely leave it to the people themselves to adjust matters to a proper level. This is also seen by the labor unions of Hebrew workmen. which number now by thousands. They have learned to know their rights and to demand them.

Many of the Russian Jews who came here in 1882 have succeeded in establishing an independence for themselves and in accumulating wealth. Nor do all of them drift into occupations that require slight physical exertion, but they will take up any work that offers, and they are gradually drifting, not only into the various industries, but into occupations that enrich the country; not an inconsiderable portion of them are now owners of farms, and as such, they do not depend on hired help, but upon their own toil. There are a number of Russian Jewish farmers in New Jersey, Connecticut, and other states, who have succeeded extremely well, and others are looking for suitable locations.

The labor-market may be overstocked, but God's soil always affords a subsistence and a living to all who apply to it earnestly and with determination. Millions of acres, untouched by the hand of man, are awaiting the opportunity to yield the rich production of the virgin soil. And the country will be benefited by every acre of ground that is fertilized—the country is made richer thereby.

The know-nothings of 1856 raised the same hue and cry against the foreigner, but the good sense of the people soon enough taught these native American politicians better sense. Nor is there any prospect of the timid, the narrow-minded, the prejudiced, who endeavor to alarm the country by their cry of "no more immigration," succeeding any better to-day.

If we consider that our population is but little more than twice as large as that of Great Britain and Ireland, with an area of 125,000 square miles, while the area of the United States is 3,480,000 square miles, we will readily see that with such a space to people, we need fear no trouble from the

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immigration of an industrious, sober, moral and thrifty people.

Every one will concede that the Jews do not belong to the "loafing" class. They are mainly a laboring class. They are domestic, law-abiding; their women are chaste, their habits are frugal, and they have been proven in every part of the country to have contributed their proportion of the public-spirited, useful portion of the community. They have been, in innumerable instances, honored by the people with offices of trust and distinction. Their children partake of the benefits afforded by the public schools. They have no affiliation with the tradition of the country they come from, and they become American citizens in spirit as well as in form. Their religion is neither strange nor foreign. It is that of the Old Testament, the spirit of which forms the rock upon which American liberty and American independence has been built. In fact, Judaism is the mother-cell, as it were, from which modern religions have divided off, but have retained sufficient of the original protoplasmic kernel to make them akin to the religion of "the people of the Book."

Of course, the rushing of great masses of Russians, be they Jews or Gentiles, to our country requires supervision and administrative handling in order to prevent congestion at any single locality. This should and must be done; and as the notabilities of Europe seem to be unable to divert the immigration of the refugees from this country, it would become their business to co-operate and act in concert with their coreligionists in this country, in order to devise ways and means to direct the field of immigration into various localities. If this be done, no danger will arise to this country from the influx of these Jews. There is no doubt that if the present generation of emigrants does not become sufficiently identified with American ideas, their children will prove in time to come valued citizens of the country.

We do not entertain these views as Jews, but as American citizens. Were they Protestants driven from Russia or any Catholic country, we would have the same good words for them. Our love for America and our consciousness of

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duty to our country is higher than that of our love even for our persecuted brethren. As American citizens, let us thank God that our country is broad enough, is wide enough, is generous enough to afford the benefits of free air and the opportunities to work out salvation to all who are deprived of the rights which God has inscribed upon the brow of every human being! Let us be proud of the title "refuge of the oppressed of all nations." In maintaining this asylum intact, we have a better right to hope for the future development of a nation that contains all the elements that are best and noblest in human nature. Besides "the home of the free," there can be no greater blessing than to be "the home of the oppressed."

MOSHE*

A Picture of Jewish Village Life

By Ludwig Frank

A COOL night breeze fans my hot temples and plays with my hair. The branches of the cypress move to and fro, and the high grass of the cemetery is set in motion by the zephyr of the spring. Deep below me, though hidden behind blooming fruit trees rises my native village. The evening bells have tolled their last tone, the songs of the young peasants are hushed, the villagers, in order to save the expense of light, have retired. The Jews are also asleep, for they have to rise early the next morning to attend worship on the festival of Shebuoth, which admonishes them to practice justice and the love of man. All is still around me. Only the Rhine forever sings her monotonous melody, because the dead Jews to whom I pay a visit at this late hour are also silent, and the graves to which the dead have revealed their hearts remain sealed forever, though they might tell of great —very great—woe.

There I sit upon the grave and press my forehead to the

* From the German in the *Familienblatt*

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small, cold tombstone. When the moon accidentally casts her pale light upon the cemetery, I read the name of "Moshe." Not the family name, not the name of the father or of the place of birth are inscribed upon the stone—simply, the word Moshe! Yes; there they have imbedded him, my dear friend, Moshe!

I was a little fellow yet at that time, and he has been dead now these many years. He came to the village, nobody knew whence. They took him at first for one of those numerous Polish mendicants that travel from place to place. He, however, refused every donation, and rented a small room near the house where my parents lived. It was through this proximity that our acquaintanceship was formed. But I was, also, his only friend and acquaintance in the village.

When he passed through the streets with his giant form, his long, flowing whiskers reaching down to his chest, and with a commanding look, in spite of his poor clothes, the people looked at him in surprise, but he remained excluded from all association with the Jews. They did not admit him into the Jewish congregation. It is self-evident that he was never honored with any position of distinction. He was not even called upon to pronounce the benediction upon the Torah. He was simply a "stranger," a sort of tramp, and the others were "natives;" in addition to which he was poor —for it was soon discovered that he had no wealth at his command. However, he must have possessed a small capital to draw upon when he arrived in the village. This he invested in a small stock of goods which he carried upon his back and went up to the Black Mountains to the farmers, to whom he sold his wares, by which he earned a scanty support. These circumstances gained him many enemies. The traders, who did business in the Black Mountains, maintained that he spoiled the business, because he was satisfied with such small profit; the farmers wanted only to buy of him. "He is a fool," they said, because after having sold during the day enough to provide for the little which he needed for his subsistence, he refused to sell any more goods.

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With the peasants in the Forest, however, his position was entirely different. They were accustomed to seeing in the trading Jews, hunch-backed, dirty, sycophantic people who only looked for gain. But now came this strange figur: with the pack on his back, who sold his goods at a very low price, and only a certain quantity. They did not believe that this man was a Jew, and only an accident confirmed them in their belief, or disbelief.

It happened that the farmer who occupied the first position amongst them, on returning to his home one evening saw upon the mountain-peak a figure of almost supernatural dimensions, and did not try to see who it was. The next evening, however, when the bells invited the faithful to prayer, the villagers took heart and went up to the mountain. And again that puzzling figure stood there on the peak. Hesitating at first, the peasants ascended to the top. They were now some forty paces from the peak. There was the figure, covered by a large, flowing cloak, one of his arms outstretched to the west, where the sun was just going down in blood-red splendor. The peasants were rooted to the ground. At that moment, the figure turned his face toward them. A single look—it was Moshe, the Jew! The red sheen of the sinking sun played around his face like an aureole; his eyes seemed to sparkle supernaturally, the outstretched arm and the powerful figure, to grow. The peasants fled, terror-stricken.

From this moment on, the villagers felt convinced that Moshe was not an ordinary human being. Some among them pretended to know that he was a bishop or other priest who, for penitence sake, was condemned to lead the life of an accursed Jew. Others, however, and they were the majority, believed that he was the Prophet Moses, who had come to give Israel a new law. He went about in this manner in order to find out the sort of life which the Jews led and what their aspirations were. He was often to be seen on the mountain peak, because he was searching for a mountain, to deliver there, as he had on Sinai of yore, the divine commandments.

Moshe was received at the house of every farmer with

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the most profound veneration. The goods purchased of him were not used, but preserved as sacred and productive of blessings. If an ordinary Jew endeavored to shake this belief, he was apt to be thrown out of doors, probably with the accompanying words: "You scallywags have crucified the Lord, and you would also kill him."

Of the great superstitious veneration that Moshe enjoyed on the part of the villagers, nothing could be perceived on the part of the members of the congregation. For them he was a outcast, a pariah. Often I saw how painfully his mouth twitched when before the beginning of worship the whole congregation were grouped in front of the synagogue, while Moshe, like a leper, was avoided by all. I felt very much pained and pitied Moshe, because he always looked so sad.

At first I only ventured to observe him from a distance; but when he called me to him once as I sat in the yard before his little chamber, and took me upon his lap, I lost all timidity. From that day on I went to his room every week after his return from his peddling expedition. He had no one that he associated with; it was thus a satisfaction to him that I occasionally, with my childish laughter and prattle, drove the melancholy from this sad chamber.

There I swayed to and fro one afternoon upon his knee. I had brought my afternoon bread with me, of which I had eaten some and occasionally put a crumb into his mouth. He suffered me to do so. I caught hold of his whiskers, and thus drawing his attention to me, I said "Why do you not live in a big house like my papa, and where are your mamma and your children?" Moshe seemed sort of bewildered at this abrupt question. He then unbuttoned his coat, took out a portfolio and showed me two photographs. "This one is my mamma with my child," he said with bated breath. I saw the picture was that of a wonderfully beautiful woman with soft features, who held a curly headed boy of about eight years upon her lap. "Your mamma and your child!" I said: Then he showed me another picture which represented a beautiful house with adjoining gardens. I looked at that but

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furtively, and then asked. Why have you not your mamma with you?" He seemed not to have heard my question. Again I asked, "Where is your mamma, and your child?" "In heaven," he responded.

I know not any more how I induced him to tell me his story. He evidently was glad, however, to have the opportunity to pour out his heart, though it was only to a simple child, who, while listening attentively, could hardly understand the deep import of his words.

He had been living in a great country, far distant, where a mighty emperor ruled. One day, the peasants of the village in which Moshe lived came and attacked his home. He was just then in the office, when he heard a great noise in and in front of his house. He ran out in haste. The yard and the floor of the house were filled with drunken villagers. When he came to the kitchen, his wife lay dead on the floor! In her hand she held still the burning piece of wood with which she had attempted to defend herself. By her side lay the boy, dead. The stiff little hand clasped yet the apron of the mother. Before the corpses stood sarcastically grinning, and brutish passion in his unnaturally gleaming eyes, a peasant with a bloody axe in his fist. Then, at that moment, Moshe knew no other feeling than that of revenge. Like a tiger, he threw himself upon the murderer, tore the axe from his hand, and smashed his skull. Then, screaming with rage, he threw himself upon the peasants in the rooms and the yard of the house. The attack was so unexpected and so bold that none of the infuriated peasants were able to offer resistance. At first they formed a sort of lane in order to let him pass, but to the right and to the left, the fellows sank under his stroke, as if they had been struck with lead. In vain they endeavored to seize him. Desperation and utter disregard of death gave Moshe the strength of many giants, and he finally, escaped. Arrived in the fields, he sank down exhausted and looking back to the village, he saw the flames that arose from his house, which had been set on fire.

"For the first few days after this catastrophe," related

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Moshe to me," I ran around without purpose and almost senseless, with the axe in my grasp. I kept in the neighborhood of the village: I was determined to kill every peasant who came within my power. But gradually my thoughts collected again and I formed other resolutions. Whose fault was the enragement of these peasants? I asked myself. Agitators with no consciences and excess of alcohol, or, I had to confess to myself, perhaps some Jews themselves. Should I therefore kill the peasants who killed my innocent wife in ignorance and in passion? No. I could not remain in my native country and therefore came here in this beautiful land to find a new home. But the Jews do not treat me as their brother, though the common suffering endured these many thousand years should have knitted the bond of brotherhood more closely. But if I should remain here for some time longer and the people will know me better, things will change. Who knows but that they will elect me some day as their *Parnass* (president). It was the same in my own village. Then I will relate my fate to all of them, that they may guard against sin and not experience a similar misfortune. From this congregation, then, my counsel will spread further and further, and at last my sad experience will have been of some benefit to Israel. It would be sad, very sad indeed, if others should have to pass through similar misfortunes; but the people as yet treat me in a rather unfriendly manner. However, that will change."

The man had opened to me his whole heart. He spoke the last portion of his recital without thinking of me, his look averted and his facial expression directed, as it were, to some other person. I looked up at him partly in fear and partly in veneration. And probably, when he told me that he would be president one of these days, I was firmly convinced that such would happen.

When I arrived at home, it happened that a company of traders were at the house. Still excited by what Moshe had related to me, I was in a hurry to impart what he had told me, that he would be president of the congregation some day. A shout of laughter followed, but tears filled my eyes,

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because there was nothing laughable, in my opinion, in that faith of his.

The day before Shebuoth the election for *Parnass* was taking place. I was seated in the afternoon at Moshe's door, while he told me of the beautiful Black Forest Mountains, and promised to take me along some day when he went up again. Suddenly, we heard voices in the little court-yard. Somebody knocked at the door, and with a deep bow, the sexton, called "Krummer Itzek," came in. "Mr. Moshe," he said with extravagant courtesy, "permit me to inform you, you have been elected *Parnass* of the congregation. The trustees hope to be able to greet you this evening before the synagogue. God be with you, Mr. *Parnass.*" I was not surprised at this piece of news, for Moshe had predicted it. He himself preserved his quiet, proud demeanor, only a certain hopeful expression was perceptible in his countenance.

I remained with him during nearly the whole evening, then I went home. There I could not keep from expressing my satisfaction that Moshe had finally attained the height of his ambition and had been elected *Parnass.* Of course, I was laughed at again. "Little fool," said my uncle, "do you really believe that Moshe has been elected *Parnass?* They only want to quiz him, because he is a new-comer and so terribly conceited." This expression made me wild. I was afraid that Moshe's heart, which had hardly recovered from a terrible blow, could not stand such a practical joke, and I hurried to his chamber in order to save him the humiliation before the people. I came too late. Moshe had already gone to the synagogue. I ran as fast as I could to catch him, but he had just arrived as the congregation assembled before the synagogue. I was thirty steps from where Moshe stood, and, out of breath, called his name But he did not hear me. With his head erect and a proud step, he passed through the crowd. Here and there I heard suppressed laughter, and now he was coming, and the assembled trustees gathered around him, and I could see nothing more. "Moshe," I screamed in my anxiety.

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Another moment, and laughter from a hundred voices broke forth. I was frightened to death, but the offensive laughter suddenly ceased. There was an opening in the crowd and my friend stepped forth with a face deathly pale in which pride, vanity, humiliation and raging pain seemed to contend for mastery. With rapid steps he hurried without observing me, back to his home.

A disagreeable feeling seemed to have taken possession of the people. They could not enjoy the practical joke which they had played upon the man. In the synagogue, there was not the sound of jubilee in the festive songs in which the little, tuneful *Chazan* wished to proclaim to the world that Israel had received on Sinai, thousands of years ago, the Divine Law at the hands of God's servant, Moses. In the leaves of my old prayer-book, I could not distinguish a word. Instead of the letters of the prayer-book, Moshe's sad face filled my sight.

Immediately after the close of the service, I hurried to Moshe. The proud man could no longer be recognized. He was broken down. He cowered upon a hard chair, his beautiful head leaning on his hand, and groaned like a child. Neither he nor I could speak a word; without opening our mouths, we sat together for nearly an hour. At last I had to think of my home. I gave him my hand and bade him good-bye. He pressed me to his bosom, and, with a grateful look, imprinted a kiss upon my forehead.

I had bad dreams that night. Early in the morning, I awoke, dressed myself, and hurried back to Moshe. The door was not locked. He had no wealth to conceal. My friend was still in bed, apparently he slept yet. I went to his couch and called him—"Moshe, Moshe!" No answer. I called again louder and louder still, "Moshe, Moshe!" but all remained silent. Several times I repeated my call. "Why, he must sleep very soundly this morning," I thought, and put my hand upon his forehead to arouse him. But quickly I started back. O, how cold was Moshe! I determined to wait till he woke up. In the meantime, I looked for something to entertain me. Upon a little table

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stood a glass with a colored liquid in it, at its side a small package, which contained a yellowish powder. Upon the paper was printed a death-head. The death-head made me shudder. I went to the window and looked out, but I had to look again and again at the ugly picture. Finally I became angry at the scoffing face, so that I took the package and threw it out into the yard.

I had already waited a half hour and he was still asleep. I therefore went home and into the synagogue. When I returned, people met me upon the steps with the words, "Have you heard? Moshe has been found dead in his bed this morning. He must have had a stroke of paralysis."

* * * *

It was a beautiful spring morning, and I was in Moshe's room and crying; sad-faced, grave people had come to put him into a box. He did not speak another word to me, but continued to sleep—to sleep forever The little yard was filled with about twenty men, members of the congregation; and four of them came and, regardless of my lamentations, took the box upon their shoulders and carried it out of the yard.

But only a few more steps, and the little procession stopped. In the road stood about a hundred farmers from the Black Forest in their holiday attire—the cocked hat, the yellow coat with silver buttons, the red vest, and the knee pants. A few of the peasants with menacing looks motioned the Jewish carriers to put the box down upon the ground. Then they took it up, formed a procession, and quickly carried it to the Jewish cemetery. At the grave, the Jewish preacher wanted to step forth to speak the last prayers; but indignantly the peasants drove him off. "You want to pray for him, accursed Jew. Did you deserve a Moses? You have killed him, too." Heaven knows what rumors had reached the peasants regarding the sudden death of Moshe!

The Jews fled in terror from the cemetery, but the peasants sank down on the grave and prayed "Our Father in Heaven" from their innermost souls. Once more they opened the box. There lay Moshe. His eyes were closed

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in peace, his features were still mild. A white shroud covered his body; the gray locks fell down over the forehead, the long, flowing whiskers covered his chest. The peasants sank down upon the ground and I with them, and we called "Moshe, Moshe."

* * * *

Here I sit now upon the grass that covers Moshe's grave. The church bell strikes the hour of twelve. I had paid my friend a longer visit than usual. At the gate I turn back and say, "Good night, good night, Moshe." I must sleep now, because to-morrow morning I have to rise early and attend the synagogue. We again celebrate the festival of Shebuoth in memory of the divine law which has been given us through Moses.

WHAT IS LIFE?

By Prof. Henry A. Mott, Ph.D., LL.D.

III.

BRIEFLY reviewing the ground we have gone over, we have seen that the science of to-day teaches that when carbon, hydrogen, nitrogen and oxygen are combined in a particular way, protoplasm is the result, and that this compound body exhibits the phenomena of life; also that wherever life is manifested there must be protoplasm.

By this view life is claimed to be the product or effect of organization, and not the principle or cause of organization. Herbert Spencer defines life as "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external coexistences and sequences." This definition Drysdale* has pointed out to be defective, because it does not limit the changes of which it speaks to one specifically constituted substance now known as protoplasm (bioplasm.)

* "Protoplasmic Theory of Life." London, 1874, p. 176.

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Democritus and the other atomists accounted for the whole phenomenal universe on the supposition that the different kinds of matter are made up of the most variously arranged ultimate particles or atoms. These atoms differing from one another in size, shape and weight, were nevertheless thought to be indivisible. They were supposed by Democritus* to be able to group and arrange themselves and so form the various material substances which exist by virtue of these inherent tendencies. Nothing but predestination or blind "necessity" could therefore be assigned by Democritus as the active cause of the continual mutation taking place in the material world. Such a spiritless conception of the universe was, however, resisted by Anaxagoras. He. too, like his predecessors, believed that in the ordinary course of things nothing was created and nothing was destroyed—there was only a continual flux and mutation. But the necessity of a moving force, hitherto almost neglected, was fully realized by him.

Anaxagoras had an idea of a world-forming intelligence (νοῦς) that was absolutely separated and free from matter, and that acted on design,† and he endowed this (νοῦς) with the attribute of thinking. As in the case of organized beings more especially, we have the presence of the matter-moving (νοῦς) which, as animating soul, is immanent in all living beings (plants, animals, men.) but in different degrees of amount and power. In this way we see that he made it the business of the (νοῦς) to dispose of all things, each in accordance with its own nature, into a universe that shall comprehend within it the most manifold forms of existence, and to enter into, and identify itself with, this universe as the power of individual vitality. Thus was initiated the ancient pantheistic notion of a general soul or spirit pervading all things. The ancients then, looked upon the spirit of the "animating principle" of any living thing as an integral part of the general "soul of nature."

Paracelsus and his followers, on the contrary, in the sixteenth century, regarded the "vital principle" as an entity of

* "The Beginnings of Life," Vol. I., p. 56—Basta n.
† Schwegler's "Handbook of the History of Philosophy," translated by Stirling, p. 28.

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self-existent something altogether independent and peculiar. This distinct vital principle was presumed to preside over the processes of nutrition, and was known by the name Archaeus. Von Helmont, the disciple of Paracelsus, sought to explain all the phenomena of life by the occurrence of chemical changes in the organism taking place under the guidance of this distinct spiritual entity or "Archaeus," whose place of abode was the cardica-orifice of the stomach. The "Archaeus" of Von Helmont, however, was only one, though the chief of many "vital spirits" which were allotted severally to each organ of the body.

In modern times, as already stated, life is looked upon as the consequence rather than the cause of organization. And scientists, after showing the correlation of the physical forces —that is to say, their mutual convertibility—endeavor to show the correlation between the vital and physical forces. Other scientists, while admitting the correlation of the forces, contend that there is such a thing as a peculiar "vital force," a something which finds no place amongst the circle of cor related energies.

Dr. Lionel Beale, for instance, says:* "In order to account for the facts, I conceive that some directing agency of a kind peculiar to the living world exists in association of every particle of living matter, which, in some hitherto unexplained manner, affects temporarily its elements, and determines the precise changes which are to take place when the living matter again comes under the influence of certain external conditions."

It is, therefore, argued that in order to bring about this metamorphosis of the physical forces, which is to give rise to the various manifestations of vegetable and animal life, there must he needed some force inherent in the organism as a whole, and in every part of its structure; that this force or power. although independent of the correlated series, is the vital force—that which conditions or transforms the physical forces, in order that they may give rise to the most varied vital phenomena. The Duke of Argyll, considering the

*"Protoplasm," 2d ed., p. 119.—Beale.

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problem as to what is life, says:* "Because a particular substance called 'protoplasm is found to be present in all living organisms, an endeavor follows to get rid of life as a separate conception, and to reduce it to the physical property of this material. The fallacy involved in this endeavor needs no other exposure than the fact that, as the appearance and the composition of this material is the same whether it be dead or living, the protoplasm of which such transcendental properties are affirmed has always to be described as "living" protoplasm. But no light can be thrown upon the facts by telling us that life is a property of that which lives. . . . We cannot suppose life to be a substance (material) supported by another. Neither can we suppose it to be like a chemical element in combination with another. It seems rather like a force of energy which first works up the inorganic materials into the form of protoplasm and then continues to exert itself through that combination when achieved. . . .

"It is common now to speak of things widely separated in rank and function as being the 'same,' only 'differentiated' or 'variously conditioned.' In these, and in all similar cases, the differences which are unseen, or which if seen, are set aside, are often of infinitely greater importance than the similarities which are selected as characteristics chiefly worthy of regard.

"If, for example, in the albumen of an egg there be no discernible differences, either of structure or of chemical composition, but if, nevertheless, by the mere application of a little heat, part of it is differentiated into blood, another part into flesh, another part into bones, another part of it into feathers, and the whole into one perfect organic structure, it is clear that any purely chemical definition of this albumen, or any purely mechanical definition of it, would not merely fail of being complete, but would absolutely pass by and pass over the one essential characteristic of vitality which makes it what it is and determines what it is to be in the system of nature.

"Let us always remember that the more perfect may be

* "The Unity of Nature," pp. 34 44.

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the apparent identity between two things which afterward become widely different, the greater must be the power and value of those invisible distinctions—of those unseen factors—which determine the subsequent divergence. . . .

"We know enough of those agencies to be sure that they are agencies which do indeed, determine both arrangement and composition, but do not themselves consist in either. . . .

"It is upon something else than composition, and upon something else than structure, that those vast differences ultimately depend which separate so widely between living things in rank, in function and in power. And although we cannot tell what that something is—although science does not as yet even tend to explain what the directive agencies are or how they work—one thing, at least, is plain: that if a very few elementary substances can enter into an untold variety of combinations, and by virtue of this variety can be made to play a vast variety of parts, this result can only be attained by a system of material adjustments as immense as the variety it produces, as minute as the differences on which it depends, and as centralized in the direction as the order and harmony of its results."

Dr. Drysdale says in so many words: No matter how complex the protoplasmic molecule may be, its atoms are still nothing but matter, and must share its properties for good or evil, and among the rest inertia. Hence it cannot change its state of motion, nor rest without the influence of some force without. True spontaneity of movement is, therefore, just as impossible to it as to what we call dead matter. . . . So we are compelled to admit the existence of an exciting cause in the form of some force from without to give the initial impulse in all vital actions. This is the stimulus. Surely such a stimulus can only be translated to mean the soul.

Prof. Joseph Cook defines life "as the invisible, individual, co-ordinating cause directing the forces involved in the production and activity of any organism possessing individuality."* And Prof. Cook makes the distinction

* "Boston Monday Lectures—Biology," p. 141.

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between vitality and life and soul, as follows: A single cell may have vitality; the individual organism to which the cell belongs has life; and that organism, if possessed of self-consciousness and of the power of self-direction, has soul. Hahnemann was a vitalist; he believed in the existence of that mysterious power in whose action indirectly upon the tissues of the organism all the manifestations of vitality originate. In his essay* he expresses himself as follows: "What life is can only be inferred from its phenomenal manifestations; no conception of it can be formed by any metaphysical speculation *a priori;* what life is, in its actual, essential nature, can never be ascertained or even guessed at by mortals.

"Life cannot be compared to anything in nature, save to itself alone; neither to a piece of clockwork, nor to an hydraulic machine, nor to chemical processes, nor to decompositions and recompositions of gases, nor in short to anything destitute of life.

"Human life is in no respect regulated by physical laws, which only obtain among inorganic substances. The material substances of which the living organism is composed do not follow the laws to which inanimate material substances are subject; they are regulated by the laws peculiar to vitality alone; they are regulated by the laws peculiar to vitality alone; they are themselves animated just as the whole system is animated. Here a nameless fundamental power reigns omnipotent, which suspends all tendency of the material constituents of the body to obey the law of gravitation, of fermentation, putrefaction, etc., and renders these constituents subordinate to the wonderful laws of life alone; in other words, maintains them in a condition of sensibility and activity necessary to the preservation of the living whole, a condition almost spiritually dynamic."

"In† the healthy condition of man, the immaterial vital principle which animates the material body, exercises an absolute sway and maintains all its parts in the most admir-

* "Spirit of the Homeopathic Doctrine." † "Organ of Medicine," p 99.

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able order and harmony, both of sensation and action, so that our indwelling rational spirit may freely employ these living, healthy organs for the superior purposes of our existence. The material organism deprived of its vital principle is incapable of sensation, action or self-preservation (it is then dead and subjected to the physical laws of the external world; it suffers decay and is again resolved into constituent elements.) It is the immaterial, vital principle only, animating the former in its healthy and morbid condition, that imparts to it all sensation and enables it to perform its functions."

Herman Lotze, one of the greatest philosophers, holds that the unity of consciousness is a fact absolutely incontrovertible and absolutely inexplicable, on the theory that our bodies are woven by a complexity of physical arrangements and physical forces, having no co-ordinating presiding power over them all.

I know that there is a co-ordinating presiding power somewhere in me. I am I. I am one. Whence the sense of a unity of consciousness, if we are made up according to Spencer's idea, or Huxley's, of infinitely multiplex molecular mechanisms? We have the idea of a presiding power that makes each man one individuality from top to toe. How do we get it? It must have a sufficient cause. To this hour no man has explained the unity of consciousness in consistency with the mechanical theory of life.*

The greatest opposition to admitting the existence of a special vital force arises from the definition or meaning given to force, or more properly the manner in which the forces of nature are accounted for.

Forces, according to modern science, are not considered as separable entities. They are considered as merely modes, affections, properties – call it what you will – of matter; and, therefore, necessarily, vary with the molecular states of matter.

The notion that such a force as vital force does exist, is claimed to be based on no evidence, it being merely a postu-

*See Lotze's Greatest Work, Mikrosmus.—Leipzig, 1869, Vol. I, Book 3, Chap. 1.

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late: and the supposition that it exists and that it acts, is supposed to be totally adverse to the general doctrine of the correlation of the forces.

When it is stated that "life"* is a result of organization, it is not necessarily meant of an organization which is capable of being discovered by means of our microscope—rather, of a molecular organization, in the sense of a peculiarly complex and unstable collocation of the component atoms of the matter displaying life, which may exist to perfection, after its own fashion, even in what appears to be the perfectly structureless jelly-mass constituting one the Protamoebae of Prof. Haeckel.

The philosophy of substantialism considers the forces of nature in opposition to the modern philosophy as entities, having objective existence and emanating and being sustained or constantly being put forth from and by the Omnipotent Being.

The modern philosophy has no need of an Omnipotent Being, its main and sole object being to account for all the phenomena of nature on a purely dynamic or machine (materialistic) basis.

In the first place it is assumed that matter is composed of molecules, and these in turn of atoms, and that the molecules of bodies are continually in motion, they being separated from each other two hundred times their diameter. When they vibrate rapidly, heat is produced, or the body gets heated: when they vibrate slowly the body becomes reduced in temperature.

In the first place the accounting for the production of heat in this way is based on an assumption, and that is that matter is composed of molecules.

The molecule has never been seen, never been isolated, its existence is based on pure speculation, formulated for the benefit and advancement of a dynamic theory.

Much value, however, has been derived by the assumption of the existence of molecules, especially in chemistry, the same as has been derived by the symbols x and y so often

* See "Beg. of Life."—Bastain. p 69. Vol. I.

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employed in mathematics, but the belief in their existence should be discarded as soon as their usefulness in the deduction of certain problems has expired This is no idle opinion, but it is the opinion entertained by Prof. Cook, of Harvard, and Prof. Mattieu Williams, of England.

Prof. Cook says in reference to the atomic theory. * "Beautiful and consistent as it appears (it) is only a temporary expedient for representing the facts of chemistry to the mind. Although in the present state of the science it gives absolute essential aid both to investigation and study, I have the conviction that it is a temporary scaffolding around the imperfect building, which will be removed as soon as its usefulness is passed."

Prof. Williams† says: "The atoms invented by Dalton for the purpose of explaining the demonstrated laws of chemical combination performed this function admirabty and had great educational value, so long as their purely imaginary origin was kept in view; but when such atoms are treated as facts and physical dogmas are based upon the assumption of their existence, they become dangerous physical superstitions."

Prof. Caunizzano,‡ speaking of the atomistic theory, says that some of the followers of the modern school push their faith to the borders of fanaticism, "they often speak on molecular subjects with as much dogmatic assurance as though they had actually realized the ingenious fiction of Laplace, and had constructed a microscope by which they could detect the molecule and count the number of its constituent atoms."

If then matter be not composed of molecules and atoms, then away goes the dynamic or materialistic theory that the forces of nature are but modes of motion, affections of matter and not real objective entities.

By experiment, matter has shown to be indestructible, its quantity unalterable, and from these facts we are convinced of the objective reality of matter. "Reason," says Prof. Tait, "requires us to be consistent in our logic, and

* "The New Chemistry," p. 101, 1876. †Quar. Jour. Science, 1876. ‡Gazetta Italiane, No. 1, Jan., 1876.

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thus if we find anything else in the physical world whose quantity we cannot alter, we are bound to admit it to have objective reality as truly as matter has, however strongly our senses may predispose us against the concession.'" "Heat, though not material, has objective existence in as complete a sense as matter has."

This is the view of pure substantialism, which considers the forces of nature as objective existences, substantial but immaterial in their nature.

The Substantial Philosophy then is "that system of doctrine which recognizes every force of form or energy in nature whether physical, vital or mental, by which any effect or phenomenon is produced within the reach of our sensuous or rational observation as a substantial entity or real objective thing.

Heat, light, magnetism, electricity, life, mind, soul, and spirit, are real objective entities, substantial things.

It is difficult to conceive how an educated man can be anything else than a believer in the existence of a vital organism, to which this perishable physical organism serves as a connecting link, and a means of objective manifestation.

"The material organism," says Hempel,* "connects man with physical nature; of itself it is dead. The spiritual organism to which the former serves as a vehicle or instrument for vital manifestations, connects man with the spiritual world, the grand *esse*, the world of essential substances, which, by their action upon material nature, achieve an unceasing creation, and develop and perpetuate nature's individualities.

It is not sufficient to say that the material organism is animated by a soul; the soul would not be capable of carrying on the functions of vitality without the aid of an intermediate organism, which by means of the nervous system, controls the physical organs for the performance of the complex movements and purposes the sum of which constitutes life manifested in act.

If the chemist is unable to discover any trace of the

* "Sci. of Homeopathy." Hempel, p. 48.

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spiritual dynamic organism in his crucibles and retort, it is because this organism is by its nature beyond the reach of chemical re-agents. A denial of this vital organism by chemical physiologists for no better reason than because perceptible traces of it are beyond the limits of the microscope or the resources of the laboratory, implies a degree of mental obtuseness or perversity of which no clear-headed man should ever render himself guilty.

The Philosophy of substantialism clearly teaches the duality of man—an immaterial as well as a material body—the immaterial dictating to the material, and governing it in every action. So when death comes, it only comes to the material body, leaving the immaterial body the exact counterpart of the material to live forever, recognizing the immaterial as the real in nature.

The materialistic assumption that the life of the soul ends with the life of the body, is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy. No evidence for it can be alleged beyond the familiar fact that during the present life we know Soul only in its association with Body, and therefore cannot discover disembodied soul without dying ourselves. This fact must always prevent us from obtaining direct evidence for the belief in the soul's survival. But, as Fiske has said, "the entire absence of testimony does not raise a negative presumption, except in cases where testimony is accessible."

"The existence of a single soul or congeries of psychical phenomena, unaccompanied by a material body, would be evidence sufficient to demonstrate this hypothesis. But in the nature of things, even were there a million such souls round about us, we could not become aware of the existence of one of them; for we have no organ or faculty for the perception of soul apart from the material structure and activities in which it has been manifested throughout the whole course of our experience. Even our own self-consciousness involves the consciousness of ourselves as partly material bodies."

In the words of Giordano Bruno; "A spirit exists in all things, and no body is so small but contains a part of the divine substance within itself by which it is animated."

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As Goethe has said. "I am fully convinced that our spirit is a being of a nature quite indestructible, and that its activity continues from eternity to eternity." Hence, we arrive at the sublime idea, since we can in no other way account for the ultimate cause of anything, that it is God's spirit which pervades and sustains all nature. By this admission we are not led to say with Haeckel. "There is no God but force, "but rather as Dr. McCosh has said, "There is no force but God."

I know of no more suitable way to close this article than to reproduce the following beautiful lines to be found in Fleetwood's "Life of Christ."

"God hath a being, and that you may see
In the fold of the flower, the leaf of the tree,
In the sun of the noonday, the star of the night,
In the storm-cloud of darkness, in the rainbow of light,
In the wave of the ocean, the furrow of land,
In the mountain of granite, the atom of sand.
Turn where ye may, from the sky to the sod,
Where can ye gaze that ye see not a God?"

THE PRINCESS WITHOUT THE MIRROR

By Julius R. Haarhaus

IN the province of Farsistan, one of the most beautiful possessions of the Shah of Persia, dwelt many, many years ago a prince whose wealth was immense. His castle, situated in the midst of a beautiful flower garden, was erected of white marble, the cupolas of the towers sparkled with purest gold, and on the terrace of the Harem, upon which busy slaves placed every evening silk-covered divans, sported the cool waters of a fountain from a miniature silver minaret, which had cost an artist from Damascus twelve years of hard work. Carpets from Smyrna, ivory bureaus, tabourets of Indian woods, the aroma of which could awaken the

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dead, every precious thing which the Orient offered could be found in this earthly Paradise. It was guarded by two lance-bearing Negroes and two chained lions.

The only article missing in its rooms was a mirror. Everything that was sufficiently bright to reflect the human features was anxiously avoided, and even the Damascene blades were covered with fine engravings. No mirror! My fair readers—Allah bless them!—will be surprised; but I will tell you why this most important and most necessary article was wanting.

A short time after a daughter had been born to the Shah, he summoned the sages of his empire that they might foretell the future of the child. The oldest of them, Mulei Hassan, stepped to the cradle of the new-born child and looked at it for a long time with a fixed stare. He then buried his hand in his white beard and said: "Oh, Shah! King of kings! Thy daughter will grow and prosper like the almond tree, the roots of which drink from the Tigris. She will grow up as beautiful as the Pari Banu, but from the day that she beholds her own countenance, she will cease to belong to you!" The child's father was frightened. He doubted not the wisdom of Hassan, because that sage had twice already predicted a solar eclipse, and he could also recite by heart the fifty most important *Suras* of the *Koran*, backwards and forwards.

The Shah dismissed the scholar with rich presents, and commanded that all the mirrors in the place be broken, and vowed to punish with death any one who ever dared to bring one into the palace.

The girl grew up a pearl of beauty and loveliness, like the fairy whose name she bore. On her account alone her father would have been enviable, even if fate had granted him, instead of a marble palace, the simplest hut on the borders of the salty desert. She was instructed in all arts and sciences, she could embroider in silks, and paint upon the parchment leaf, with variegated colors, a meadow in bloom, in the midst of which an almond-eyed slave handed to her mail-clad master a drink from her pitcher. She could

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write her name in *Neski* and *Talik*. Whenever she was permitted to enter the room of her father, she hurried to the case which contained the library of the Shah, and delighted in reading the amusing stories, and the poets who knew so well to describe the world in flowery language.

She thus found that he had a book of Nisami, "The Seven Beauties," and when she had finished reading it, the desire arose in her to know how her own countenance looked. The descriptions that were given her of her looks did not satisfy her, no matter how favorable they were. As nobody was able to still this burning longing, she became daily more serious and taciturn. This disquieted the Shah, and he summoned the most learned physicians of the world that they might discover the means that would restore the good humor of his daughter, and the healthy color of her cheeks. The physicians consulted with each other and ordained that the Princess exercise in the fresh air and take long promenades in the forest and gardens, as they assumed that the charms of Spring, which just then had clothed the country in loveliness, would change the direction of her thoughts

Thus Parr Banu promenaded every morning to the farthest of the gardens, opened the gate, and entered the forest. On the seventh day, she sat down to rest upon the stump of a tree, listening to the song of a nighingale, when a young man, dressed in hunter's garb, with lance and bow, stepped before her. But as he recognized her, he fell to the ground before her and said "Allah be praised that he has permited my eyes to behold the pearl of Persia! Princess, I praise you as the most happy of all women because your countenance suffices to heal the sick heart!" "My countenance!" said the girl. "You believe then that I am so beautiful? But who are you?" "I am Prince of Kushkirserd; all the land from here to Tsham is mine," replied he. "I have heard of of your sickness, you would like to see your countenance. Well, then, I will procure your beauty the opportunity of seeing itself reflected. This will cure you. But as a reward for my services, you must give me your hand. Follow me!"

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The Princess consented. She was burning with the desire to behold her beautiful features, and her black eyes, of which they had told her so much. The young hunter took a direction which was somewhat aside of the forest-path. "We will reach a lake," he explained, "and from the mirror of the water you shall behold the reflection of yourself." After a short walk they reached the foot of the mountain where a lake was situated, and the young man had no little trouble in guiding the tender girl through the rose-beds without wounding her. But, by the beard of the Prophet! instead of the blue lake, they beheld a beautiful. red carpet. The wild trees which grew on the shore had shed their bloom and the surface of the water was covered with it. The Prince bowed to the girl, and said," Heaven indicates to me, oh beautiful Pari Banu, that I am not worthy of you. It is not for me to hand you the remedy, permit me, therefore, to take my leave!" He kissed the hem of her garment, called his hounds, and went away to follow the track of the antelope as he did before.

The girl became sadder than ever, and returned to the paternal forest. When she reached the same spot where she had met the Prince, she saw a young man advance toward her, whose bronzed face contrasted strongly with the white turban. He crossed his arms over his breast. and cast his looks to the ground. Then he said, "You must indeed be the Princess Pari Banu, for, after all that has been told of her beauty from the land of Mesopotamia to Herat, you can be none other than the Princess. I am Assaf, a merchant of Bagdad, who travels with purple cloth and pearls to the bazaar of Kantahar. Down below, fifty of my camels are loaded with my goods. Immense wealth is mine, and if Allah protect me against robbers, I will return even twice as wealthy as I am now. Be my wife, and I will build you a palace so beautiful that the sun has never shone upon the like." The girl smiled up at him. But if I am to give you my hand, you have to render me a service before I do so. You must show me my own face." The merchant pondered for a long time. Then he exclaimed joyfully:

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"Well, that can be done," and took from a richly embroidered reticule which he carried on his girdle, a silver *denar*, went up to a rocky wall which was near there, and rubbed the silver piece upon the rough stone till every letter disappeared from the surface. He then took some grass, with which the blades of Damascus are polished, and commenced to polish the metal surface, but the coin did not become smooth. It was only covered with a thin silver plate, and worthless ore mixed with lead was its substance; every effort to polish it failed. When the merchant perceived this, he threw the coin into the thicket and said, "I recognize Allah's will. It was boldness for the merchant to raise his eyes to the most beautiful of all princesses, Pari Banu, farewell. May Allah bless thee!" He went his way in sadness and disappeared in the darkness of the forest.

The girl returned to the stump of the tree, sat down, and tears flowed from her eyes. All at once a sound reached the ear of the sad girl which seemed to proceed from a string instrument, and before she had time to account for these tones, a youth appeared who, in spite of his simple garments, bore the impress of nobility in his countenance. He bent his curly head slowly, and addressed Pari Banu with the following words: "Will you permit me fair maiden, to sit down at your side? The sun is high and my flagon is emptied of its cooling draught. I would like to rest in the shade. I know you not, but I must confess that I have never seen such a beautiful being!" Pari Banu lowered her silken eyelashes and remained silent for a long time. Then she said rapidly: "You also do not find me ugly. But what does my beauty avail, since I cannot see it myself? If only somebody would come who would show me my face, I would give him my hand as a reward." The youth approached her more closely. "Will you keep your word?" he said. "Will you see your face and then become mine?" She nodded assent. He seized her small, white hand with his right and placed his left softly around her little figure: A wondrous, strange feeling ran through her whole frame, such as she had never felt before; upon her cheeks returned the

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cherry red. The remedy of the youth had done its work, before he named it to her, and his words did more than all the medicine of learned physicians from Arabia Felix. "Look into my eyes," he whispered softly, "and you will see therein your picture." She slowly raised head, and did as he said. As true as Allah lives! from the deep, dark stars was reflected her own picture, small but so distinct that she could recognize every hair of her dark lashes.

For a long time she delighted in her own beauty. She suffered the youth to raise his trembling left hand till he touched her neck and buried his hand in her soft ebony-black hair, and brought his face nearer to hers. His lips touched hers, and, as in bliss she closed her eyes, intoxicated by the beauty of her own countenance. The beatitude of that feeling she could not explain, but from that hour, she comprehended the fairy-tale of "Yussuf and Suleika," which she had read in her father's library, and in which the word love occurs so frequently.

The happy couple sat there for a long time, when the call of the watchman reminded the girl that she had to return home. "I will accompany you," said the youth. "You shall present me to your father. Is it far to your home?" The Princess smiled. "Follow me," she said, "I will conduct you. My father will thank you for having cured me of my melancholy." "You live in a beautiful country, said her companion. Look at that beautiful railing and the magnificent roses in the garden there!" "Your father must be rich, he must own a large estate, or he is probably the *Kadi* of the place." "Nothing of the kind, but you will hear. Come along." They advanced rapidly. The cupolas of the palace already shone in the sunlight through the tops of the tuba and the chestnut trees The youth was surprised; such magnificence he had never seen before.

Two negroes approached him and barred his way. They tied him with ropes before he was aware what was being done. "The dog has stepped into the garden of the Harem," they exclaimed. ",Bring him to the Shah, he must die." When the invader heard the name of the mighty prince, he

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comprehended his situation. He had kissed the Princess, the most terrible crime he could have committed! The girl endeavored to interfere, but the guardians of the Harem remained inexorable. They were answerable with their heads for the safety of the palace.

The captive was brought into the hall in which the Shah was just listening to a report of his Grand Vizier, Hadschi Kiwameddin. The girl followed and pushed into the room also. The negroes fell upon their faces before the Shah and kissed the dust of the ground. "He has invaded the gardens," they whispered. "Command then, King of kings, what to do with him." "Who are you, asked the Shah," whom the commanding presence of the captive had impressed. "Mohammed Schemseddin," replied the youth quickly, "a poor poet. If you wish to know more about me, ask the merchants who visit the bazaars of Shirez, and the caravan-leaders of the desert. They all sing my songs. And now have me killed, for I kissed your daughter." The Shah was surprised at the boldness of the youth. Never had mortal dared to speak to him thus! You are anxious to lose your head!" exclaimed the Shah, and turning to the negroes he continued more quickly: "Abu Mahmud shall bring the sword of execution." "My life is in thy hands," replied the poet, "as thine is in the hands of Allah. Do therefore as thou deemest just."

At this moment Pari Banu stepped to the front. "Do him no harm, Oh Father, she begged. "He has made me well. Think of it; in his eyes, he carries my picture. Since I have looked into them, all my misfortune has vanished." The Shah listened in astonishment. He had already observed that the former color had again appeared upon the cheeks of his daughter; she looked charming. He was silent. Then the girl rushed up to the captive, embraced him with both arms, and exclaimed: "If he must die, I will die with him. We have sworn never to separate from each other."

And now the prophecy of Mulei Hassan arose again in the mind of the father. "From the day that she will behold her own face, she will no longer be yours." He com pre-

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hended what the sage had meant. "She does now belong to somebody else." He felt that they must not be separated and said. "And so you have sworn never to leave each other? Well then, Mohammed Schemseddin, I give you my daughter." "Is this not right, Grand Vizier?" Hadschi Kiwameddin had to admit the justice of his master's words, though he was filled with rage, for he had hoped long ago that his son would some day become the husband of the Princess. "Go and bring from the treasurer ten bags of gold," exclaimed the Shah to the negroes. The command was obeyed immediately. Upon the white, shining floor of the grand hall were spread a few moments thereafter, ten well filled bags. "Take them, young man, they are yours," said the Shah.

Then the Grand Vizier stepped before the king. "Star of stars, may I speak?" "Speak, old man," said he. "I had a nightingale," said the dignitary. "I had a nightingale, a beautiful one. I fed her myself and from time to time I gave her a worm. She sang so sweetly that people stopped daily at my palace and listened. But she became lean and did not look well. I felt sorry for the bird, and I gave her ten worms a day all at once, to make her stronger. That made the bird fat and she stopped singing." Then he stepped near to the Shah and whispered into his ear; "My Lord, your generosity seems to me to be excessive, and the taxes from Ormuz have not reached us yet this year. Would it not suffice if you gave the poet one bag?" The Shah who saw through the intention of the Vizier, smiled, "You are right, Hadschi Kiwameddin," he said, "one bag he shall take along, and the other nine you shall bring him, but not later than to-morrow at noon, when the bazaar is visited by the greatest crowd, that the people may see how much money I confide to my Grand Vizier!" The story of the nightingale however, you will explain to me later on. For the present, leave me, but be quick about it, before Abu Mahmud returns with the executioner's sword." The Grand Vizier touched the ground with his face and retired.

When the month of Ramadhan had passed, Pari Banu

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and Mohammed Schemseddin were united for life. They lived happily. Who could doubt it? A mirror, the wife of the poet never had. Whenever she desired to behold her face, she looked into her husband's eyes. But another mirror, more beautiful than any of gold or silver, had reflected her features, and at this day yet, after so many hundred years, Pari Banu's beauty still radiates from it. It is the songs of Mohammed Schemseddin, who has been named by his grateful people, Hafiz.

Farewell, then, reader, and fair reader, and let me ask Allah's benediction upon your head!

PROF. GOLDWIN SMITH'S "NEW LIGHT"

IT must certainly be a very unthankful task to defend in this enlightened century of ours the barbarous and inhuman policy pursued by the Russian government toward the Jews; and if there is a man who is better fitted for it than any other, Prof. Goldwin Smith is that man. His anti-Semitic proclivities have been well established. They go even so far as to deny the purely Jewish origin of Jesus of Nazareth. And if there is anything new at all in the "light" which, in his article in the August number of the *North American Review*, he seeks to throw upon this modern outbreak of barbarism, it is when he slightly throws out the hint that "Jesus was a native of the province in which the population was most mixed," thereby hinting at the faint hope that some day or other a bolder follower of Jesus might be able to establish a genealogy which would relieve the Christian church of bowing to the sublimity of a descendant of the Jews, or of exhibiting the certificate of Davidian origin.

The light, however, which he seeks to shed on the "Jewish question," is neither new nor lucid. Mme. Novikoff, the agent of Russia in London, has presented that

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question in a much more attractive light; she has scraped together every shred of possible defence, and she has appeared so frequently in the public press as the defender of the Russian policy on economic grounds, that we are surprised to see Prof. Goldwin Smith claim his presentation as a "new light." We readily admit that economic reasons have greater weight in the persistency of the Russian government in its persecution of the Jews than religious animosity. So much the worse for the reasons. The Professor, however, is certainly wrong in absolving the Greek church from all manifestation of fanaticism.

Where church and state are united to the extent which they are in Russia, and where the head of the state is also the head of the church, proselytism is bound to form one of the governing principles. A professor of history should at the same time well know that religion has been used by the political powers for the purpose, not only of ruling the masses, but for carrying out their economic policies.

When, in the Middle Ages, princes desired to seize the property of the Jews, they launched against them the zeal of priests. They did not pretend that economy was their object, but in the name of religious enthusiasm, they accomplished their purpose. After all, where religious zeal is the moving power in the warfare against dissenters, there is at least a noble, moral purpose and a redeeming force. But where envy, jealousy, sordid considerations must be assigned as the causes of violent attacks against the life and property of human beings, the degradation is deep enough to disgust every friend of humanity. The latest events however give the lie directly to the professor's "New Light." In Smolensk, Poland, the mayor called the Jews together and informed them that they had two ways left to them, either to accept baptism or leave the city. The rabbi assembled his congregation in the synagogue and submitted to them the proposal of the official. Without hesitation they decided with one voice to emigrate and brave any hardship rather than surrender their old faith. If this is not religious fanaticism, we should like to know what is.

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The Professor cannot deny that in Russia, "where the government takes the lead, the movement has assumed a form which calls forth general cries of indignation and pity." How much the government of Russia must be indebted to the Professor for substituting economic reasons as the ground of its policy!

Prof. Smith intends to present a palliation of the Russian policy, and succeeds only in placing it much lower than what some true friends of the Greek church would have done. He admits, then, the barbarity and virulence of the attacks upon the Jews, but he somewhat excuses them, because the Jews of Russia and Poland are strict adherents of the Talmud, and their morals are Talmudical morals, and as such they exploited the poor peasants of Russia and excited their hatred and indignation. He states, as an authority, the report of Vice-Consul Wagstaff, who is well known as a hater of the Jews. That the condition of the Jews in Russia is deplorable, that their morals are not very high, that their struggle for existence is so intense that they resort to questionable practices cannot be gainsaid; but the fact that t is only in Russia where the Jews occupy such a position, is proof that it is not their religion which is the cause of that condition, but the environment in which they live. Nor can they be very much blamed for it. If they sell "voidka" to the Russian peasants, they certainly must do it under more favorable conditions than their Russian fellow-citizens, or else they would soon have a competitor in some enterprising Russian. Nor is it the fault of the Jews, if the sale of alcoholic drinks is so badly regulated that the demoralization of the farming population results therefrom. We should rather think that the government is to blame, and that proper legislation would be the true remedy for it. We know well that the majority of people who sell alcohol in this country are of a certain nationality. Would anybody blame that nationality for it, or has any attempt been made to place the blame upon that nationality? Nor does anybody endeavor to punish a citizen who pursues a legal occupation and earns his bread

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in an honest way, according to the laws of the land. If the Russian Jew is an usurer and lays the nobleman, as well as the farmer, under tribute, the fault must be because the Russians have neither the ability nor the enterprise to furnish the capital where it is needed.

Whatever the faults, however, may be, no professor, however high his standing in the realm of learning, can justify the acts of the Russian government by the peculiarity of the pursuits of the Jewish subjects. Nor is the statement of the Professor uncontroverted. Thousands of Jews driven from Russia and settled in this country are mechanics and craftsmen. The fact is that most of the Russian mechanics are Jews, and it is against these, as well as against the members of the learned professions, such as barristers of law, pharmacists and physicians, that the ukases of the government are directed. If the ninety or more millions of people of Russia cannot compete with the five or six millions of Jews in mechanical arts, in the learned professions, in commercial transactions, it is such a *testimonium paupertatis*, that all efforts of Prof. Goldwin Smith to place the Russian government in a more favorable or "new light" are in vain. Let him state at once that envy of the success attained by Jews in the several walks of life is the cause whereto the Russian policy can be traced.

Nor is the Professor happier in his reference to the anti-Semitic agitation in Germany. It is true, the motive power there is also not exactly religious, but rather economic and political. So much the worse for the reputation, intelligence and morality of the people who engage in these nefarious proceedings! The Jews would not be successful bankers in Europe, and hold the purse strings, if they did not possess a capacity superior to that of other people. And we are sure a Yankee beaten on his own ground would never complain, but slink away and admit his defeat. But the anti-Semitic agitators proceed differently. They admit their inability of competing successfully with the Jews, and want them driven from the country as the only means of occupying the ground.

There is something very remarkable in the faults which

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are attributed to the Jews by the Judaeophobian writers. Pastor Stoecker, in Germany, states that he makes no war upon the orthodox Jew. The orthodox Jew has a right to his mode of life and to the protection of the government, as he assists in the maintenance of positive Christianity. It is the reformed Jews that he fights, because he fears their influence upon society, and the blighting effect of their views upon orthodox Christians. Prof. Goldwin Smith, however, pats the educated, enlightened Jew upon the back, and only declaims against the orthodox Jew. He states "it is impossible that a man could be heartily loyal to two nationalities at once; and so long as a trace of Jewish nationality remains, a Jew cannot be either English or American." Prof. Smith is evidently not well acquainted with his subject, or else he would know that Judaism teaches, above all, loyalty to the government and devotion to it; that Americanism, or Anglicism, or Germanism have nothing to do with the Jewish religion; that history has taught that the Jew has freely given his life and his treasure in defence of his country; that there is nothing national in Judaism; that the prayers even which the orthodox recite for the restoration of the Temple are rather poetical; their longing for Palestine is a sentiment which has no bearing upon the citizenship of the Jew. Prof. Smith loves to display a very cheap erudition. He says: "Derabbinized he has been so far that the other day some Jews recognized the beneficent character and teaching of Christ, which is certainly a wide departure from the sentiments of the *Toldoth Jesu*." We are confident that there are not ten Jews in the whole United States who know what the *Toldoth Jesu* is: and certainly their ideas of Christ, or Christianity, are not taken from the *Toldoth Jesu*, a book, the authorship of which is spurious, and was concocted in the 16th century by some anti-Semitic Goldwin Smith, and attributed to the Jews. The only editions of that book are one published with a Latin translation in Amsterdam, and another in that bundle of falsehoods, calumniations, and detractions, the *Tela Ignea Satanae*, of Wagenseil.

The Jews never entertained any such sentiments as these

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published in the book, and it was a Christian doubter of Christianity, who published a history of Jesus in Germany, which contains statements much more derogatory to the life of Jesus than those published in the *Toldoth Jesu.*

We venture, however, to assert that Prof. Smith has never read the book himself, and only fished it out of the writings of some better-learned anti-Semitic scholar, and we are only surprised at his failure of extracting from Eisenmenger's "Entdecktes Judenthum."

The Professor should study a little more carefully the writings of such men as Schleiden, Prof. Le Roy Beaulieu, of Franz Delitzsch, in order to find out what the Talmud is. It is very bad for a scholar like Prof. Smith to quote from hearsay or from second hand statements. He blames the Jew for not relinquishing his separate Sabbath. Has the professor ever thought of the fact that as long as history exists the week contains seven days, that the Sabbath was also recognized as the seventh day, that the authority which established the Sabbath and which is the basis of the Christian Sabbath, speaks only of the seventh day, and that the Jew cannot be blamed for not abandoning the seventh day, as a day devoted to religious purposes? He is right, however in one respect. The words of the Jew, Spinoza, "*Sapientia ejus in vita non in morte est*, are characteristic of the Jewish religion as contrasted with Christianity. Judaism believes that the duties in this world, that right conduct, impose no dogmatic belief, while Christianity places the central point of its faith in the world to come—a very wise policy, indeed, as thereby priests and preachers could more readily handle the masses of people, invoking their superstition and playing upon their fear of the world to come. We think that in this respect the Jews are much more in harmony with the spirit of modern philosophy than Christianity. And though the Professor thinks that the abandonment of certain peculiar rites which the Jews practice would relieve them of their parasitic character he should remember that among the greatest benefactors of the race are found many Jews, baptized or unbaptized. We know he does not like Disraeli very much, but this does not do

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away with the fact that the memory of that statesman is honored more widely and more deeply than that of any other prime-minister. We do not care to point out to the Professor the great number of Jews who have been leaders in the various stages of progress. A study of some of the works which we referred to, and even of Prof. Draper's "History of Civilization in Europe" should enlighten him on the subject better than we can.

The arguments of Professor Goldwin Smith, which he terms "New light," are hardly worth refuting. The spirit that dictates them crops out in every line. It is the spirit of race-hatred, and we would not be surprised at all if a little religious fanaticism were mixed with it. When a professor sees fit to dig out worn-out charges from books published two hundred years ago, and has the effrontery to state that the morals of Christian girls are in danger of being corrupted by becoming admitted to the home circle of Jews as domestics, and other preposterous statements like these, it is plain that we have to deal with a man who judges events of history with a partial eye, with one whose mind is warped with prejudice.

We conclude with an extract from an article of Baron de Hirsch just published in the *Forum*, which is the best refutation of Prof. Smith's statements of the parasitic character of the Jews. He says:

"I may speak, however, with regard to the question of the present condition of one portion of the European Jews, namely, those who live under special laws, and whose fate, especially since it has taken such a hard line in Russia, excites the pity not only of the co-religionists of these unfortunates, but also of all friends of humanity. To do justice to this subject and to go to the bottom of it, one must strive to avoid the error of putting all classes of the Jewish population into one category, for under such treatment the enormous majority would suffer; namely the *poor*.

Let us give these for once the first place, which in real life they never have. These great masses of poor Jews are the eternal prototype of martyrdom, of suffering, of persecu-

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tion. Without law or protection they have been wandering on their thorny path like Pariahs of human society for centuries, bent under the double weight of their heavy burden and of universal contempt. People cast at them the reproach that they are not productive forces of society, but devote themselves only to trade, which brings quick profits. Granted that it so; could it be otherwise when they have for centuries been denied every occupation of a good citizen—especially the tilling of the soil; shut out of honorable employment and so forced, if they did not wish to starve, always to seek some way to earn bread for themselves and their families? If in this way this power and this fertility of resource have been evolved in them at the cost of other qualities, I believe that no one has the right to reproach them for it.

It is easy, however, to give a refutation of this charge. Where the Jews are free from these shackling fetters, there their best powers have turned to scientific investigation, to art, and to poetry. The names of Disraeli, Mendelssohn, Halevy, Myerbeer, Heine, to which can be added a long list of others, sufficiently illustrate this assertion. It is also a universally known and acknowledged fact that the medical profession has received its best recruits from the Jews, and that the most eminent physicians of Europe belong to this race. Where they hold professors' chairs in universities, it is chiefly the abstract branches of knowledge that they impart; and the scientific spirit of research belongs, above all to them.

Among the great masses who must toil for their daily bread, certainly many have not yet devoted themselves to tilling the soil, and on this account their enemies have devised the charge that Jews are of no use in agriculture, that they are averse to all hard work. Here also experience gives a refutation. In the lands where Jews have been permitted to acquire landed property, where they have found opportunity to devote themselves to agriculture, they have proved themselves excellent farmers.

For example, in Hungary they form a very large part of the tillers of the soil, and this fact is acknowledged to such

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an extent that the high Catholic clergy in Hungary almost exclusively have Jews as tenants on mortmain properties, and almost all large landholders give preference to the Jews on account of their industry, their rectitude, and their dexterity. These are facts that cannot be hid, and that have force, so that the anti-Semitic movement, which for a long time flourished in Hungary, must expire. It will expire because every one sees that so important a factor in the productive activity of the country—especially in agriculture—cannot be spared. My own personal experience, too, has led me to recognize that the Jews have very good ability in agriculture. I have seen this personally in the Jewish agricultural colonies of Turkey, and the reports from the expedition that I have sent to the Argentine Republic plainly show the same fact.

These convictions led me to my activity to better the unhappy lot of the poor down-trodden Jews, and my efforts shall show that the Jews have not lost the agricultural qualities that their forefathers possessed. I shall try to make for them a new home in different lands, where as free farmers on their own soil, they can make themselves useful to the country. If this should not come to pass among the present generation, the next will surely fulfil this expectation. But to return to the point---all the facts cited lead plainly to the conclusion that the Jews possess the necessary qualifications not only for science and art but also for agriculture, and that the charges made against them are in great part founded on an error."

The unprejudiced world will no doubt prefer the judgment of a man like Baron de Hirsch, who spends his money like water for the amelioration of the condition of his brethren to that of Prof. Goldwin Smith, who seizes the opportunity of the present persecution to ventilate his un-English and un-American prejudice in order to aggravate still further the horrors attending the fate of the poor victims of expatriation.

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TURKISH TOLERATION *VS.* RUSSIAN INTOLERANCE

IT is gratifying to note that the "unspeakable Turk," against whom the Russian Czar waged a war for the ostensible cause of an outraged Christianity, exhibits to a higher degree than the Russian, the spirit of an ideal Christianity. The *Literary Digest* of New York, presents a translation of an article from *Terjiman I Hakikat,* published at Constantinople, which exhibits the gratifying tolerance of the Turk. It reads as follows:

Praise God we have at last a word concerning the Jews which accords with the demands of civilization. This word comes from the lips of the Marquis de Rudini, whose peaceful policy we have not ceased to praise since he became Prime Minister of Italy. Having been asked whether he intended to oppose the oppressive policy toward the Jew adopted in some parts of Europe, he replied that he could not interfere in the internal affairs of other nations. But he added that on a proper occasion he would certainly use his influence on the side of religious liberty.

The answer is justly and shrewdly devised. For anti-Semitic zealots, at a loss to justify their ardor, ascribe it not to religious feeling, but to the injury caused to the public interest by the control of trade and finance by the Jews.

It is true that every nation's men of business must look after their own interests. Yet the gains of trade are fairly subject to general competition, and if in this competition it is impossible to conquer the Jews, the shame of the defeat is only increased by a hate which seeks to wipe out of existence a helpless people. In fact we detect religious zeal in all the anti-Semitic writings. The most curious feature of the case is that this religious hostility to the Jews is most evident in countries ruled by the Roman Catholics and the Orthodox (Greek) Church, while in pious Protestant countries it is much more moderate.

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It is now announced that a large number of Jews have been forced to appeal to Turkey and Persia, begging to be assigned a place of refuge. Europe pretends to have attained the very highest state of civilization. While it is at this stage of development, a body, greater or less in number, of its native-born children are forced, because they are of a different religious faith, to seek refuge in Turkey and Persia. The whereabouts of true civilization and justice appear revealed in the most astounding manner by this fact."

ARNOLD WHITE'S MISSION TO RUSSIA

FROM the report of Mr. Arnold White, who went to Russia at the request of Baron de Hirsch, we give the following salient points submitted by him on his Mission to Russia:

1. As a whole the sedentary Jews are physically inferior to the sedentary Russians. Indeed I can remember no country in Europe the town population of which does not excel, in physique, the poor Russian Jew townsmen. When, however, I contrast the Jew townsmen with the Jews settled by the Emperor Nicholas in the Government of Cherson, the difference is amazing. I found them an active, well set-up, sunburnt, muscular agricultural population, marked by all the characteristics of the peasantry of the highest character. There are 30,000 of these people. So far as I could learn from the neighboring proprietors—Russians who employed them—they have no vice, unless early, improvident and fruitful marriages can be deemed a vice.

2. Besides the agriculturists, there is a population of 300,000 able-bodied men, who are engaged in arduous manual labor in or about the towns. As instances of this class I may cite the 10,000 laborers and artizans of Berdicheff, the wharf laborers of Odessa, the corn porters of Nicolaieff, and the agricultural laborers of Kremenchug, of whom at least

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4,000 are hired out at harvest time by neighboring proprietors. All these men are fit for colonization, though all are not equally fit.

3. But as a set off against the physical inferiority, to which reference has been made, two elements must be taken into consideration in any analysis of the worth of the Jew as a colonist, and which, in my opinion, more than compensate for his poverty in muscle. The first of these elements is the nervous temperament of the average Jew, which is not only the source of all the accusations of cowardice brought against him, but at the same time gives him an astounding capacity to sustain exertion for lengthy periods of time impossible to the stolid beer-drinking Englishman, or equally self-indulgent Russ. This quality of "last" is an atonement nature has made to the Jew for denying him a coarser and a larger build.

4. The second element in the problem is a factor the value of which can only be assessed by those who have actually undergone the heart-breaking task of planting poor unemployed Englishmen on unemployed colonial acres. I refer to the high moral tone of the average Jew. With one exception (Admiral Selenen, Governor of Odessa) the whole of my evidence points to the fact that the Jew is habitually temperate, he rarely drinks alcohol, rarely smokes, he is a good husband, father, son; he is not addicted to the use of filthy or blasphemous language; he is patient in trouble, and is most industrious in his work. Faults he undoubtedly has, but they are not of a nature that enter seriously into the question of colonization, provided the dilemma of work or die is sternly presented to him, and provided he is not surrounded by a well-to-do population of an alien faith and of another race.

5. The fact is, that in Russia the Jew has been forced into commerce, and being clever, has made a success of the only callings available to him. The only thing to moralize him, and to make him like other people, is to restore him to the land. That he can be moralized by sunshine and sweat is shown by the conspicuous success of the Emperor Nicolas' Colonies, of which I cannot speak too highly.

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6. So far as my observations go, the Russian Jew and his children have not enough to eat. Until I see what good nourishing food will do for him, it is impossible to say what proportion of the adult male population will eventually be capable of outdoor work. At present dejection clouds the life of the whole Jewish population; but their misery is not, as yet, the parent of crime, on a large scale. The pressure of existence, the uncertainty of the future, and the actual want of tens of thousands under the present state of affairs, is an excellent criterion by which to judge the bearing and character of the Jews when under the stress of strain and struggle that will be incident to the early years of your colonising scheme, in common with every other since the history of the world began.

7. In short, if courage—moral courage, hope, patience, temperance, are fine qualities, then the Jews are a fine people. Such a people, under wise direction, is destined to make a success of any well-organized plan of colonisation, whether in Argentine, Siberia, or South Africa.

8. But I cannot conclude this brief report without a word on the suffering of the children to which I have been a witness. I saw the Indian Famine, 1878, and I have seen much trouble and sadness in different parts of the world. But nothing has ever touched my heart like the suffering of these Jewish children. They are not yet thieves, usurers, exploiters, pimps, maligners, or parasites. They are inarticulate. They cannot plead their own case. Life is hard for them, and they wonder why it is hard. It grows harder every day. From all I can learn, I do believe that if the suffering of these innocent Jewish babies were known to the Emperor, he would at least grant us permission to organize openly and at leisure measures for the relief of these children and their parents. For the burden that is laid upon them is more than they can bear.

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Affairs of the Order.

HASTY LEGISLATION.

At the Constitutional Convention of the Order held in Richmond in June, 1890, the following law was enacted:

Sec. 4.—Every lodge shall hold at least two meetings at a stated time in each month, except during the months of July and August, one of which shall be for business only, and at the other, at which no lodge business shall be transacted, the lodge may meet for the discussion of intellectual subjects and for social entertainments, at which the families and friends of the members may be present. Special meetings may be held in such manner as its By-Laws or the law of the District Grand Lodge shall provide.

Nothing more embarrassing or more difficult of construction ever came from a legislative body, and how the Solons of our Order ever could have ratified its passage is, to say the least, astonishing. It has been a bone of contention in this and other Districts ever since it was promulgated and inquiries that have been made to me as to its meaning have had to be met with the reply, "I cannot tell you."

The July number of the MENORAH, however, tells us (page 49) that the Executive Committee, at its meeting in May last, recognized the ambiguity of the language in the law and proposed to amend it by striking out the words "*At which no lodge business shall be transacted.*" This will have to be referred to the several lodges of the Order and, if approved by a two-thirds vote of them, will be declared adopted. It is to be hoped that it will not be approved; it is an amendment that does not amend, except in a partial sense, and it leaves the law still in condition impracticable and uneasy of construction, and if it is to be amended let it be so in its entirety.

The law provides that every lodge shall hold two meetings in each month except in the months of July and August, and the question thus presents itself, what are they to do in those months? Some will say "Why of course they are not to hold any meetings;" while others will argue that the law does not so declare; it simply prohibits the holding of *two* meetings and leaves it an open question as to how many shall be held, or if any shall be held at all. Of course I presume the intention was that *no* meetings should be held during July and August but if such is the interpretation why did not the Executive Committee so amend the law while they were about it?

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And why should such a prohibition be created at all? Why must all the lodge business of the entire Order be stopped for two months? The Districts that have quarterly terms for dues, as also those who have semi-annual ones, declare their members delinquent if the dues are not promptly met, and those who do not pay on the last meeting in June will have to wait until the lodges open up in September, and meanwhile have to meet the penalty for being in arrears. The semi-annual election for officers in the lodges takes place at the last meeting in June, the installation should be first meeting in July. The laws so provides in our District, and I presume are so in other Districts, and thus according to the Constitutional law all officers installed in the July meeting are so illegally.—Endowment laws call for monthly payment of assessments; orphan asylums call for a quarterly payment of dues; sick brethren are entitled to weekly visits of Sick Committees and payment of sick benefits; deceased members who take the liberty of dying during the months of July and August are denied the service of the lodge at their funeral; all these and much more, the entire work of our large organization must be stopped under the strict construction of the law. Other societies of a kindred nature to ours hold their meetings during the entire year, and why should not we? If any one can show the necessity of preventing it or the possible good from it I would like to be enlightened. As it is, I look upon it as one of the mistakes of Hasty Legislation and the sooner it is eliminated from our Constitution the better.

A few words now about the provision in the law (Sec. 4 herein quoted) for "discussion of intellectual subjects and for social entertainments." This intellectual and social business within our Order has been attempted before and has been a failure. In 1885, at the Constitutional Convention at New York, a law, word for word like the one herein referred to, was proposed and was rejected. We have a law within our District providing for social and intellectual meetings at which the Ritual shall be dispensed with and the families and friends of the members may be invited; great efforts were made to make the law effective, but without success; it stands on our statute book, but is a dead letter; the attempt to enforce the law in that direction, as passed in Richmond meets with the same result; our members do not want it, and the social and intellectual business in our lodges may be may be said to be played out; I except one lodge in our city, wherein it has been carried out at much expense to the lodge, and then only once during the past year—not monthly

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as the law calls for. We have our social clubs, our Young Men's Hebrew Associations, our debating societies, etc., in profusion among us; in those places social entertainments are proper, in our lodge rooms they are out of place. *Experience clearly shows us so.*

I think that part of the law providing for such matters should be stricken out, and the law so amended as to provide for two meetings in each month of the year, subject to such provisions as may be enacted by each District, and then those who want dancing and singing and cigars, etc., in their lodge-rooms can have them, those who don't want them, should be permitted to leave them out.

A. ABRAHAM,

CINCINNATI, July 12, 1891. *Sec. D. G. L. No. 2.*

CLEVELAND ORPHAN ASYLUM.

The annual class examinations and commencement of the Jewish Orphan Asylum at Cleveland, were begun on Saturday, July 11th, and were concluded the following Tuesday. At ten o'clock on Saturday morning, twenty-seven boys and twenty-one girls were confirmed, after which the examinations were begun. The examinations were continued until Monday forenoon. On Tuesday at ten o'clock, occurred the exhibition exercises by the pupils of the Asylum. In the afternoon, the annual picnic was held.

The twenty-third annual meeting of the Asylum was held on Sunday, July 12th, about twenty-five of the trustees and directors of the institution being present, Abraham Hart, of Chicago, occupying the chair. President Hart made a brief address of welcome, during which he introduced the new members of the Board. Dr. S. Wolfenstein, the Superintendent of ihe Asylum presented his report for the past three months. During the quarter there were received into the Asylum eighteen children, and one was discharged. At the close of the fiscal year the inmates numbered 404, of whom 177 are girls, and 227 boys. There are nine children on the list for admission. The health of the children in the Asylum has been good. The children attending the public schools have been promoted, some with high honors. The children in the Asylum school have also made good progress. During the ensuing year numerous changes will be made in the courses of study. The building for the Manual Training School will be under roof by Sept. 1st. Two or three additional teachers will be needed.

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The report of the Financial Secretary, Mr. Buchmann, was presented. The general fund receipts for the quarter aggregated $29,085.55. Subscriptions were made amounting to $19,523 50. There was received from lodges $4,728, and from societies, $1,495. The general fund disbursements amounted to $14,030.04. A letter was read from Mrs. Antonie Woolner, of Peoria, Ill., in which was enclosed a draft for $1,000, as a gift to the Asylum, in memory of her husband. The treasurer also reported the receipt of $1,000 from Samuel Henry, of Cincinnati, and Samuel Woolner, of Peoria, who had collected these amounts.

Superintendent Wolfenstein submitted a report of fifty-nine inmates for discharge from the Asylum, and a list of thirty applications for admission, two cases of which called forth a long discussion.

A letter was read from Mr. Victor Abrams, of Cincinnati, of the Court of Appeals, of the I. O. B. B., announcing the decision of the Court in an appeal which involved the right of the Order to assess and to enforce the payment of about $15,000 by the District Grand Lodges for the purpose of paying off the indebtedness of the Asylum. A law was passed that an assessment of $1 for each member per year for five years should be paid by the various lodges. Beth-El Lodge, of Cincinnati, objected, aud took an appeal to the Supreme Court of the Order. The decision is to the effect that the assessments are constitutional, and that the lodges must pay them.

During the session the manager of a loan and investment company addressed the trustees and directors. He informed them that the company would give to the Asylum twenty-five cents on every share of its stock sold before July 20th.

INSTITUTION OF A NEW LODGE IN PALESTINE.

Galil Lodge was instituted recently at Safed, Palestine. Seventeen members were initiated, all of them true Jews and determined to work for the firm establishment of the priuciples of our Order amongst their fellow-coreligionists. This new lodge is no doubt destined to work a beneficial revolution and affect the history of eastern Judaism in the direction of civiliza ion.

Safed is the seat of the most fanatical *Chassidaism.* The ceremonies which are practiced are so full of superstition and so diametrically opposed to the purer principles of Judaism, that they are a disgrace to that ancient religion. On *Lag Baomer* they celebrate wild feasts, to which fanatical Jews from the side of the Atlantic

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in Africa to the frontiers of China, assemble. They gather around the grave of Rabbi Simeon ben Jochai; and it is indeed inconceivable how members of the Jewish religion can descend so low as the practice of the ceremonies on these occasions would indicate.

Our members there will have a holy mission to accomplish. Among the many thousands of pilgrims from Africa and Asia and eastern Europe, they can serve as torch light bearers, enlightening the ignorant devotees of zealotism, spreading the light of true Judaism.

With this in view, Dr. Moyal of Beyrout, has founded a preparatory school of the Beyrout Lodge, for the Jews of that city, and also a society for culture and spiritual development. A library has already been founded, which has been given the name of William Herzberg. A good many youths of the best families have been enlisted in the enterprise, thus helping to draw them from the degrading pleasures which, until now, have formed their principal pastime.

Dr. Moyal has received the order of Medjidie from the Turkish government for his noble conduct in combating single-handed the cholera at Tripoli and its vicinity, and the French government has honored him with a flattering letter in recognition of his services. Lately, in going from a lodge meeting, he was assailed by a hired assassin and wounded in the neck.

With the large accession of Jews to Palestine, the establishment of more lodges of our Order would be a great blessing, as by enlightenment and education they could be brought in close contact with their brethren in the West. Without education, without affiliation and without the spirit of modern civilization, the settlement in Palestine of a large number of Jews would become a great misfortune. These people coming from Russia would continue in their old life of superstition and ignorance, and it would simply amount to the establishment of large ghettos in Jerusalem, in place of those which exist in Russia. The establishment of schools for the tuition of children is not sufficient. It is the adults who must be educated and enlightened, and the Order of B'ne B'rith can perform this great missionary work, as no other institution or organization is so well adapted for the purpose as the Order. Whatever money is expended in spreading the Order in the Orient is well spent. We may not see the results as yet, but the near future will demonstrate the wise policy pursued in dotting the Orient with lodges of the Order of B'ne B'rith.

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The installation of officers of Gulf Lodge No. 121, of New Orleans, took place on Sunday, July 12th. The impressive ceremonies were conducted by Bro. Sal. Marx, who in an able manner administered the oath to the following officers:

Monitor, L. Rosenbaum; President, Lehm Levy; Vice-President, S. Leopold; Secretary, L. H. Weil; Treasurer, Henry Marx; Inner Guard, Sam Levy; Outer Guard, J. Newhauser; trustees, Simon Gumbel, S. M. Miller and Theodore Dennery.

Har Nevoh Lodge, No. 12 of Philadelphia, has elected the following officers: Aaron Simon, President; Gabriel Rosenstein, Vice-President; Herman Sundheim, Secretary; Franz Mayer, Treasurer; Felix Gross, Guide. The Lodge will celebrate the fortieth anniversary of its institution on the 28th of October, and a committee consisting of Herman Sundheim, Franz Mayer, G. Rosenstein, Charles Hoffman, Leopold Levi, Chas. P. Wieder and A. Simon, has been appointed to make the affair interesting and attractive.

Birmingham Lodge, No. 368 had a public installation at which the following brethren were introduced as the newly-elected officers: M. Eisenberg, President; A.S. Hirscher, Vice-President; A. Geldersheimer, Secretary, N. Meyer, Treasurer; J. Lowinsohn, Guardian; and D. Limburger, Warden.

Editorial Notes

On the authority of *The American Hebrew*, a gratifying report is spread that the United States government is taking an active part in securing the mitigation of the harsh measures adopted by the Russian government toward its Jewish subjects. There is no government so well fitted to interfere in behalf of humanity as the United States. It is independent of every other government and its politics are not mixed up in the relations which it bears to other governments. Nor is the position which the people of the United States take in the face of the barbarous persecutions ruthlessly carried on by the Russian government, doubtful. No true American can behold with indifference the groundless hounding of an inoffensive people,

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whether the reasons are of a religious or an economic character. America has proclaimed the rights of man, regardless of his faith or nationality. On that proclamation, on that faith, rests its government as upon a rock. And with the example which the American Jews have given of thrift, industry, useful occupation, law abiding, persistent loyalty to the government, they can bear witness to the injustice perpetrated by any other government that singles out the Jew as an object of hatred and unjust descrimination.

The United States has the grand mission of spreading the principles of liberty and justice and proclaiming them throughout the world. And whenever a government so disgraces itself as to trample these fundamental principles of civilization in the dust, we cannot see how the American government can maintain its friendly relations with it, certainly not without a decided protest against practices that are in utter contradiction to religion, to humanity, nay to Christianity itself.

We do not know what the measures are which the United States Government has agreed upon for the purpose of effecting a mitigation of the policy pursued by Russia; but we have full confidence in the men at the helm of our ship of State, to feel that they have selected the best means of accomplishing their purpose without wounding the vanity of Russia. Even if the efforts of the Government should prove fruitless, it will furnish thereby the demonstration to the civilized world that Russia and its Government are so lost to all sense of righteousness and justice, of fair-dealing and of humanity, as to compel civilized governments to cut off all relations with a government that no longer recognizes the behests of humanity. Let this be known and the governments of the world will no longer refuse to receive the victims of Russian persecution with a friendly hand, and at last they will have the opportunity of enjoying life and liberty, and of earning their bread by the sweat of their brow.

The Jews will be forever grateful for this active interference in their behalf.

In this respect it is well to note the remarks of a man, than whom there is no one more representative of the true American type—Mr. Chauncey M. Depew—who said recently:

> We behold to-day in Russia, with horror, the amazing spectacle in the nineteenth century of the whole power of the Government brought to bear upon three millions of Hebrews to treat them as aliens and enemies. They have been for three hundred years the subjects and the citizens of the Russian Empire, and yet the whole power of the State, of its army, of its

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civil force is brought to bear to deprive them of the opportunities of employment and to refuse them, except within certain limits, the right to live in the country where their ancestors have lived for ten to twenty generations. It is because monarchial institutions, autocratic institutions, class institutions do not possess the power of assimilation and of homogeneity.

"In the past fifty years fifteen millions of people have come to this country from abroad. They belonged to every race, they spoke every language but our own. They worshiped in every form, under every symbol and in every creed. But American liberty solved the problem. These people did not know about our institutions, or understand them. They had been taught to believe that liberty was license, and yet the solvent power of American liberty made them citizens and gave to the immigrants of a few years ago, the same rights before the law and in making the law that is possessed by the descendants of the Pilgrim Fathers. This fifteen millions of people, under the operation of this glorious principle, have become bone of our bone, flesh of our flesh. They have aided in the development of the country; they have assisted in increasing its wealth, its power and its glory, and have marched with equal step and equal love under the old flag for the preservation of the glorious Republic which had made them free."

A NUMBER of notable Jews have recently died who have made their mark in the world and whose lives were of great interest in the shaping of the literary and political spirit of the age.

One of these is Calmann Levy, the great Paris publisher. Through Rachel, the great tragedienne, he was introduced to many of the French literati, and he thus became the publisher of some of the most noted works of French literature.

Another one, Herman Mendelssohn of Leipzig, was also a distinguished publisher, not only of the most famous books, such as Alexander Von Humboldt's "Travels," Adolph Minzel's "Frederick the Great," Felix Mendelssohn Bartholdy's "Reissebriefe," but also of the liberal journal, *Germania*, in the editing of which he employed Ernst Moritz Arndt.

Another noted journalist was Moritz Wengraf, editor in chief of the *Neue Wiener Tagenblatt*. At his funeral Dr. Jellinek officiated, and on the occasion an imposing journalistic and political demonstration was made.

LITERARY.

HISTORY OF THE JEWS. BY PROF. H. GRAETZ. VOL. I. PHILADELPHIA: JEWISH PUBLICATION SOCIETY OF AMERICA. 1891.

The publication of the English adaptation of Prof. Graetz's "History of the Jews" is an event that should be welcomed by all English-speaking Israelites, as well as the literary world in general. The history of the Jews has occupied more or less the attention of students of various schools. It is certainly the fountain from whence all other histories emanate and in which all religions centre.

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We thus find that all Jewish interpretation of Scripture and the interpretation of the history of the Jews have given rise to the various theological systems and are the corner-stone of many Christian sects. Biblical criticism of the modern era necessitates a reconstruction of the history of the Israelites. The miraculous and supernatural portions of the Bible were subjected to the same examination as the events that introduced all other nations into history. In this work of reconstruction, Jewish and Christian theologians and historians were engaged with equal zest. But it is in modern times more than in the past that the historian and the critic have had the courage to eliminate from the biblical record, the miraculous and the supernatural, and have endeavored to find the true historical facts which, after all, are lost in the mythical past.

This is as far as the pre-Talmudical history is concerned. Post-biblical history has only been undertaken in this century, where Dr. Jost was the pathfinder, and Dr. Graetz has furnished the most stupendous history that has yet been written.

It is strange, however, to find that Prof. Graetz is also following the example set by Ewald, Pauli and other Christian theologians in eliminating the miraculous parts from history. According to Graetz the passage of the Red Sea was effected by the accidental rise of a sort of cyclone which cleft the sea is two and allowed the passage of nearly a million of people in one night, through a space where the sea flowed before and has flowed ever since. If the cleaving of the waters is explicable by the rising of the stream, the Professor has still failed to explain the possibility of six hundred thousand people passing through a given space in one night.

He touches also the revelation of Sinai with a gloved hand, and is very careful throughout to get out of the way of any miraculous interference of Providence. For instance the belated setting of the sun in Joshua's time he reduces to a figure of speech in a subsequent poetical transfiguration.

We would have no bone to pick with the learned Professor, if he had not gone out of his way in the closing portion of his "History of the Jews"—of which the English adaptation has not yet been published—to traduce and belittle the reformers of modern times in their daring attempt to carry out their rational conception of Judaism and their rational interpretation of Scripture and logical practices in life.

The Professor, who insists upon maintaining the ceremonies of

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Zizith and *Tefillin*, is in utter contradiction with himself when he rationalizes on the scriptural record of Jewish history.

There is no doubt, however, that the Professor has a happy mode of presenting his subject, and if there is any possibility of inducing American Israelites to read books that will enlighten them on the history of their people, on the growth of their religion, in the events that are looked upon with reverence and respect by all the nations of the world, it can be done in no better way than by presenting to them Graetz's history, in the shape and garb in which it lies before us.

The Jewish Publication Society of America is entitled to the gratitude of the American people for the publication of the book; and the least that Israelites can do is to come to the support of a society that has given such proof of vigor and good judgment in the very prime of its existence.

"General Sherman" is the subject of another of those articles (in the manner of Carl Schurz's "Lincoln") which make the issue of the *Atlantic* containing them "star" numbers. Mr. John C. Ropes, the well-known military authority, is the writer. He says:

"Probably no general in the Union army has been more honored and appreciated, at least in the Northern States, than General Sherman. His achievements in the war were perhaps, on the whole, more striking and brilliant than those performed by any other officer Federal or Confederate. They were of a kind calculated powerfully to excite the imagination, and they were crowned by complete and dazzling success. Then he was a man of most marked and individual traits of character. He was bold in action and in speech. He possessed all the peculiarly American characteristics. He was not only enterprising, full of resources, aggressive, but he was all this in a way distinctively his own; he was the type of the American general in these respects. More than this, he took the public into his confidence to a degree that no other general ever thought of doing. Not that he sought popularity by any unfair methods, but that he could not help stating to the world his views and conclusions, proclaiming his likes and his dislikes as he went along And although he was always a very plain spoken man, and his opinions frequently ran counter to the popular notions, his evident honesty and sincerity took wonderfully with the people. There has been nobody in our time like General Sherman.

"It may be too soon properly to estimate his military abilities.

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We are perhaps too near to the war, too familiar with the actors themselves, and with the local and temporary traditions about their doings; we are perhaps too much interested in them to be able to be thoroughly impartial. Yet the contemporary generation possesses certain manifest advantages for coming to a correct judgment of the men and affairs of its day which cannot, in the nature of things, be possessed by the generations that come after. The men of the time cannot easily be grossly deceived or greatly mistaken. They have not gained all their knowledge from books. When they do read about the events through which they have passed, they know something about the writers of the books and their qualifications, and something about the events themselves from sources independent of the books. Eye-witnesses and direct testimony count, and ought to count, for a good deal."

"Walt Whitman's Birthday," by Horace L. Traubel, which appears in *Lippincott's*, is an account, taken from stenographic notes, of a dinner which was tendered to the poet by friends in honor of his seventy-second birthday. Whitman presided at the feast, and kept up a running conversation, in which he said many interesting things. The poet's talk has been preserved almost in its entirety. The texts of letters of greeting and congratulation are embodied in the article,—from Alfred Tennyson, John Addington Symonds, Moncure Conway, Roden Noel, Charles Dana, and others.

PUBLISHER'S NOTES.

THE NEW YORK LIFE INSURANCE COMPANY.—During the past month our readers have doubtless seen articles in the daily papers attacking the management of the New York Life Insurance Company. These articles began with accounts of a defalcation in the Company's Spanish-American agency, which took place six months ago and were adjusted without loss to the Company; and of certain charges said to have been made by the cashier nearly four years ago, which were investigated at the time and dismissed by the Board of Trustees. From a recital of these matters the daily *Times* has gone on to the publication, in sensational form, of a series of anonymous charges against the Company. The Board of Trustees invited the Superintendent of Insurance to make a thorough examination of the Company's affairs, and this is now in progress. The Company has given notice of a libel suit against the *Times*. We have a policy in the Company and have every confidence in its management. We advise our readers who are also

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policy-holders to pay no attention to these attacks. People who invest in life insurance companies always examine carefully before taking out policies, and do not readily withdraw their confidence, nor desert their friends when accused, and we feel sure they will not do so in this case.

DR. C. G. SPRAGUE, 1701 Capitol Ave.

OMAHA, Neb., May 20th, 1891.

THE J. P. BUSH MANUF'G CO.

GENTLEMEN:—It affords me a great deal of pleasure to give a few words of testimony in favor of the Bovinine, to which you called my attention about a year ago. Previous to that time I was entirely ignorant of the merits of that preparation as an article of diet,—for as such I regard it,—but each day adds new value to it, and I have now no hesitation in saying that for me it has done infinitely more in sustaining life than all other preparations combined.

I might quote clinical cases by the dozen where I believe precious lives have been saved,—as in the diseases of children peculiar to the hot summer months, and all anaemic states of adult life. I have in mind, at this moment several cases of Cholera Infantum, where, but for the intervention of Bovinine, remedies would have been of no avail. A case has but recently been discharged by me of a young lady who had been through the forcing process of our High School curriculum until the very life had been exhausted,—anaemic, depressed, a complete picture of early decline, with non-assimilation of what little food she did take, and where drugs seemed utterly useless. And now, after three months' use of Bovinine, she has entirely recovered her former strength, and to-day is as fine a specimen of blooming young womanhood as can be found in this city.

The result in this case alone,—where there no others,—would be enough to convince me that the possibilities of the preparation of the J. P. Bush Company are yet in their infancy. Verily, "the half was never told."

Yours very truly,

C. G. SPRAGUE, M.D.

A WELL-MERITED TRIBUTE.—A tribute of praise where praise is due is simple justice. Among the most deserving of the proprietary articles which have won a place among the medicinal staples of America is Glenn's Sulphur Soap, a remedy for disease and injuries of the skin, a beautifier of the complexion and a means of relieving rheumatism and gout. Sulphur baths have long been recognized as the most efficient means of curing eruptive and rheumatic diseases. They are somewhat too expensive, however, for a modest purse. Glenn's Sulphur Soap is a cheap and perfectly reliable substitute for them, since it accomplishes the same results with equal certainty and celerity. Besides removing unhealthy granulations, it improves the texture of the skin and clarifies it.

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ROGER'S GROUPS OF STATUARY.—We had the pleasure of visiting the fine Studio of Mr. John Rogers last week at 14 West 12th Street. He is the originator of the well-known "Roger's Groups" of statuary which have been so popular the last 25 or 30 years But we were hardly prepared to see the large work as well as small that Mr. Rogers is doing. There were portrait busts, studies for equestrian statues, a full-length portrait statue of a child, larger than life, a large bust of Gen. Paez, of Venzuela, and a statue of John Eliot the Apostle to the Indians, who translated the Bible into the Indian language two hundred years ago. Eliot stands on a rock, dressed in a flowing clerical gown and his Bible in his hand, his right hand uplifted as if earnestly speaking. Below him are two Indians, one a splendid specimen of a savage with his bearskin robe falling from his shoulders and his bow and arrow in his hand and a look of almost fierce doubt in his face. The other is a woman who leans against the rock and looks up in Eliot's face full of sympathy with what the great preacher is saying. We hope we shall see this fine work in bronze before long in its appropriate place. The whole work is 17 feet high.

VAN HOUTEN'S COCOA.—The original, most soluble.

MRS. WINSLOW'S SOOTHING SYRUP is an old and well-tried remedy, and for over fifty years has been used by millions of mothers for their children while cutting teeth with perfect success. It soothes the child, softens the gums, reduces inflammation, allays all pain, cures wind colic, is very pleasant to the taste, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind, as mothers will find it the best medicine to use during the teething period.

HOW'S THIS—We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him pertectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood, and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

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INDEPENDENT ORDER B'NÊ B'RÎTH

OFFICE OF THE EXECUTIVE COMMITTEE

New York, July, 1891.

To the Commissioners for Aiding Refugees:

DEAR SIRS AND BRETHREN:—The General Convention of the Order which convened in June, 1890, at the City of Richmond, in the matter of aiding the Russian and other refugees passed the following resolution:

"*Resolved:* That the Constitution Grand Lodge appoint a Commission consisting of one member from each District, who shall have the power to select such aids or assistants as he may deem necessary or proper, and whose duty it shall be to enforce such instructions as the Executive Committee may from time to time direct for the purpose of assimilating this foreign element to our American civilization; of educating them and of helping them to self-support and independence."

This resolution was unanimously adopted, and a Commission appointed, which is to act in a co-operative sense with the Trustees of the "Baron de Hirsch Fund" or other organizations having kindred objects in view. The resolution intended that our Order should form one of the great agencies in Americanizing the unfortunate victims of fanaticism and persecution, who are driven to our shores in such large numbers. The Executive Committee communicated immediately after the close of the Convention with the Trustees of the "Baron de Hirsch Fund," offering the services and co-operation of the Order. The Trustees of that benevolent agency had not, however, reached such a con-

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dition as to state definitely what they could or could not do; but the time has now arrived, as the following letter will show:

New York, June 18, 1891.

Mr. Julius Bien, President Executive Committee, I.O.B.B.

DEAR SIR;—It becomes our duty to communicate with you upon a subject concerning which we have heretofore corresponded.

The persecution of the Jews in Russia has attained such a point that expatriation seems to be their only safety. Large numbers of them are fleeing Westward; and with or without help from organized committees in Europe, many will reach these shores who will require the assistance of American Israelites.

While the Baron de Hirsch Fund has, since its inception, aided emigrants who have arrived in this city, Philadelphia and Baltimore, in obtaining for them means of support, by teaching them trades and sending them to places where work has been found for them, or, in other words, assisting them to become self-reliant—those reaching here, and naturally to be expected under the present conditions, far exceed the ability of even the Baron's munificent foundation to meet the emergency; it becomes imperative that American Israelites organized in Orders, Congregations, and Societies, and others ready to respond, should unite in their several localities and their organized capacities for the purpose of providing to the best of their ability for the betterment of these unhappy exiles, in order that they may become self-supporting, and attain the position of good citizenship.

Having this in view, an Order so thoroughly organized as yours can be a potent factor in solving this great problem. We, therefore, take the liberty to suggest that you adopt such means as you deem best, co-operating therein with such other organizations as you may select, for the formation of committees in every city and town in which a lodge or other

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organized body of Israelites exists, which shall assume the labor of finding employment for such emigrants as they can provide for.

We desire to inform you that in the event of the formation of such committees, this Fund is prepared to co-operate to the extent of furnishing transportation for emigrants to their several destinations.

We are very solicitous that in the present extraordinary emergency there shall not be a repetition of the unfortunate incidents that attended the distribution of the refugees in 1882.

We have to add that any assistance that our Trustees can afford you in the performance of this imperative duty will be promptly rendered, and avail ourselves of this opportunity to thank your Order for initiating this important measure of relief, and we have no doubt that with your usual energy you will push forward the work herein defined with all possible expedition.

We have the honor to be, truly yours,

M. S. ISAACS, President.
JULIUS GOLDMAN, Hon. Sec'y.
A. S. SOLOMONS, Gen. Agent.

All our coreligionists, not to speak of all men and women who have a heart for the unfortunate, must strain every nerve to aid in the distribution of these refugees of persecution. They are arriving in vast numbers, and to procure for them opportunities for earning their living is one of the most momentous questions ever presented to our people, not only since the organization of our Order, but since the United States became a government. The Israelites all over the country must co-operate in the task if we are to avert an overwhelming calamity. There are unquestionably opportunities for work in the South and far West, in

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the Eastern and Middle States. Our brethren can do much to place single men, as well as families, in positions of usefulness. The Jew, as is well known, is ever willing to work; but a stranger who comes here, not capable of speaking English, is helpless unless taken by the hand, encouraged, assisted, sympathized with, and made to feel that he is among those who mean well and who have a humane disposition for him. We are requested to undertake a portion of this work, not only by the duties imposed upon us by our religion and as citizens of the United States, having an interest in the perpetuity of the institutions under which we are all made happy; but also self-protection demands that we take measures in time before the feeling of anti-Semitism caused by the large influx of this foreign element will grow to such an extent as to overwhelm the entire Jewish community.

The Order of B'nē B'rīth, by its principles of benevolence and brotherly love, which are by no means confined to their own immediate brethren, but are the birthright, as they should be the glory, of every human being, enjoins us to exert all our strength in this hour of need. The Trustees of the Baron de Hirsch Fund will aid us to the extent of furnishing transportation for all who may find situations and places in any part of this country; and no doubt if small colonies could be formed near centres where they could be cared for, the Trustees would, later on, aid us in this direction.

Our Commissioners are therefor directed, and urgently requested, in accordance with their duties, to place themselves in immediate communication with their Grand Lodges and Lodges in their respective Districts, and with other existing organizations in their locality having similar objects in view, in order to select such assistants and take such steps as will serve for the purpose of finding positions where work is required, and where workmen can be *placed*. It is well known that in many country places

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there is a dearth of laborers, and where able-bodied men and women willing to work are ever welcome. Not charity of money is needed, but charity of heart. Personal exertion is required; self-sacrifice, and devotion to a duty incumbent upon us as American citizens, not to speak of the fact that we are American Israelites.

It is a time of absolute war, and our brethren throughout the country must enlist each and every one to render service in this holy cause. Yes, we are in the midst of a war, a war not where armed forces contend on the battlefield, but a war of violence, of prejudice, of persecution unparalleled in the history of mankind, far exceeding in its intensity the expulsion of our brethren from Spain. Organized as we are, distributed all over the country, well trained in the labors of love and humanity, it cannot be doubted that our brethren will come to the rescue with that alacrity which has ever been our distinctive character.

Commissioners! proceed at once to organize and inform the Executive Committee of your progress, of your practical work, of your wants. In the name of the Order, in the name of our common humanity, in the name of the God of Mercy and Compassion, in the name of that broad citizenship of the United States which aims to better the condition of every man, we appeal to you to make every exertion as speedily as possible, so as to bring relief to the multitude who are but waiting for an opportunity to earn their living by the sweat of their brow, under a sky balmy with the air of liberty, under a government that gives protection to the weak, the helpless and oppressed, and in the midst of a people who only demand righteous conduct on the part of the citizens to accord to them the rights of men.

With fraternal greeting.

JULIUS BIEN, President.
SIMON WOLF, Vice President.
SOL SULZBERGER, Hon Sec'y

[L. S.]

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I. O. B. B. COURT OF APPEALS.

To the Officers and Members of the I. O. B. B.,

BRETHREN:—You are notified hereby that the following decision has been made by the Court in the Appeal of Bethel Lodge. No. 4, vs. District Grand Lodge No. 2. District Grand Lodge No 2, at its regular annual meeting, held at Kansas City, on the 20th of May, 1890, passed an amendment to its Constitution as follows:

SECTION 5. In addition to the present payments to the Orphan Asylum every Lodge within the District is required to pay the sum of one dollar annually for each and every one of its members for the next five years, the payments to be made in quarterly installments; the first of which is to be payable in July, 1890, and to continue for every three months thereafter during said term: Provided, however, that any lodge may pay the entire amount for the five years at one time if it so desires. The amount so received shall be used to liquidate the present debt of the Orphan Asylum.

Against the passage of this law the appeal is taken and it is claimed to be unconstitutional, on the ground that the Grand Lodge derives its power to legislate entirely by the grant of the Constitution, and that in passing this amendment it exceeded its granted power; furthermore, that the subject matter of the amendment is not one over which the Grand Lodge had jurisdiction, it being foreign to the objects of the Order. These subjects are ably argued by counsel for the lodge. The Grand Lodge interposes an objection, claiming that by virtue of a law thereof, it is provided that no appeal to this Court will lie unless notice has been given within ninety days to the Grand Lodge of the intention to appeal, and that no such notice was given in this case. The Court holds:

I. That no Grand Lodge can by enactment limit the time within which an appeal can be taken to this Court, the Constitution of the Order, Section 5, Article III., Part 3, having provided that appeals may be taken within one year. So that the claim in this regard is invalid. Abraham, P. J., J. J. Sanger, Shroder, Singer, Rothschild, L. Kraus, N. Levy (No. 7), Goodheart, concur. L. C. Levy (No. 5), dissents.

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II. The purpose and object for which the enactment complained of is made, is strictly within the legitimate subject of legislation, granted to the Grand Lodge in the Preamble to the Organic Law, which provides that: "The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of * * * providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

III. The right of Grand Lodges to legislate upon subjects within the scope of the Order is specially granted by Section 2, Article IV. of the Organic Law, which permits them to enact "all general laws for the lodges in their Districts, not in conflict with the Organic Law of the Order." The subject of this appeal coming within the grant of power is held to be valid.

It follows that the appeal in this case must be dismissed and the action of the Grand Lodge in the premises be sustained. Abraham, P.J., Sanger, Singer, Rothschild, L. C. Levy (No. 5), Kraus. Leo N. Levi (No. 7), Goodheart, J. J., concur; Shroder, J., dissents and holds that the appeal should be sustained, upon the grounds that by virtue of a declaration of the Grand Lodge made in January, 1868, it was pledged that the members of Districts 2, 6 and 7, who are joint owners of the Asylum, should have equal rights and bear equal responsibilities and liabilites. Therefore that the Grand Lodge erred in passing the amendments complained of unless the other Districts assumed the same liability.

N. B. It is proper to say, in reference to the decision of Shroder, J., that the position assumed by him and on which his opinion is based, did not appear in the pleadings and was not presented on the record to the members of the Court. The appeal is dismissed.

ATTEST, JOSEPH ABRAHAM.
[SEAL] *President of the Court of Appeals.*

The lodges are notified that Bro. Wm. A. Gans, of New York City, has been appointed Judge of the Court by District No. 9, vice Bro. Peixotto, deceased.

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THE MENORAH

VOL. XI *SEPTEMBER, 1891* No. 3

THE TRIUMPH OF CIVILIZATION

THE CENTENARY OF THE EMANCIPATION OF THE JEWS IN FRANCE

ON the 27th day of September, 1791, the National Assembly of France adopted a law which removed from the statute books all laws of exception and discrimination against the Jews, and conferred upon them the inestimable privilege of French citizenship. The load of injustice, unjustifiable prejudice, which disfigured society and the Christian church, was removed. Humanity had thus made a great stride forward, and the shackles which riveted the limbs of the dominating church within the narrow confines of intolerance, prejudice and superstition were broken. A path was dug out in the wilderness of narrow-minded conception of religion, which thenceforward became broader and broader, till other nations had to follow in the same track, and the disqualification of people on account of their race and creed commenced to disappear from the legal codes of civilized nations.

The American colonies were the first to hold up the torch of progress, they ushered in the new era of civilization by their divinely inspired Declaration of Independence, by which the rights of man were placed upon the high throne of humanity, superior to state and church, and by which all discrimination was abolished which had created artificial barriers between man and man. The declaration of Judaism in the opening chapters of Scripture that God created man in His own image, by which equality before God was conferred upon every son of man, was thus carried into political and legal practice, though it took nearly a century until the enslavement of the

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colored race which still disfigured the American commonwealth, was crushed out by iron and blood.

France, however, was the first civilized nation in Europe to rise superior to the practices of the church and the feudal state and proclaim the rights of man, thus conferring upon all the boon of citizenship, regardless of creed, race, or color, recognizing in the human face the paternity of the Divine Creator.

It took some years before other European states followed in the footsteps of France; and not only were the Jews discriminated against, but in states where the Roman Catholic church prevailed, the adherents of the Protestant sects were disqualified from the enjoyment of equal rights with their Roman Catholic fellow-citizens; and in Protestant states the Roman Catholic citizen suffered from a like discrimination. The emancipation of the Jews in France, of the Catholics in England, of the Protestants in Spain, only became possible through the emancipation of society from the pressure of the various churches that had weighed down humanity through the long ages.

No class, however, suffered equally with the Jews. From the moment of their expulsion from Palestine and their dispersion through the nations, they became objects of aversion, antipathy, calumniation, and misrepresentation. We have the testimony of Tacitus who charges the Jews with being "*teterrima gens*," the worst of all the nations, because they attracted by their "*misericordia in promptu*," their ever ready benevolence and charity, converts from all states. Their refusal to worship the statues of the Cæsars and other idols he charges as atheism and lawlessness. "*Non regibus hinc adulatio non Cæsaribus honor.*" "They despise the images of the gods and do not bend the knee even to the Cæsars"—he exclaims "*Hinc generandi amor, hinc moriendi contemptus*"—"They are therefore attached to their own families and brave death with contempt." He continues: "*Obstinatio viris feminisque par, ac quum transfere sedes cogerentur, major vitæ metus quam mortis*"—"Their obstinancy is alike with men and women, and when compelled

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to leave their country, they are more afraid of life than of death.

These charges of the Roman Pagan historian read alike a simple transcription from those preferred by the Persian Jew hater, Haman, who knew nothing more reprehensible to say of them than that their customs are different from those of all other nations. They have thus wandered through the nations and the ages these many centuries with the same charges hanging over their head, looked upon with sneering contempt by the ruling barbarians or by the equally barbarous leaders of the dominant church. They could not be intimidated nor swayed from their fealty to the ancient faith, and no persecution could prevail against them, no matter how relentlessly pursued.

The first Christians seem to have been endowed with the same determination and courage, else they could not have outlived the onslaughts of the Pagan world. But they were infused with that same enthusiasm, same unswerving fidelity, the same readiness to furnish the quota of martyrs to God's witnesses of devotion to truth and justice as the Jews. In the wise counsel of Providence the Christian church, the daughter of Judaism and transmitter to the nations of the Evangel embodied in the Hebrew Scriptures, conquered the Pagan world hurling the immorality, the lasciviousness, the licentiousness of Paganism from their pedestal, and became the reforming power of the Occidental world.

But no sooner had Judaism's daughter obtained power and held the sceptre of government, than it turned against its mother and became the persecutor of Judaism, more relentless, more heartless, more irreconcilable than Rome ever was. Judaism was, in fact, the only living protest against the Pagan distortion of the plain, simple, divine truth, with which the son of Nazareth had founded its church. The concessions which Christianity made to Paganism had become part and parcel of its own polity, and by which the daughter of Judaism became so estranged from its mother that the relationship became unrecognizable. Nevertheless, the authorities of the church had to reckon with the living witnesses of monothe-

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istic revelation, and as long as the followers of Moses could not be converted to the recognition of the divinity of Jesus, a spirit of scepticism hovered over the whole system which made them apprehensive of the future. The credentials of the divinity of the Messiahship of Jesus were to be found in the Scripture of the Jews, and the paternity of Jesus was traced to the Judaic king David. A Messiah had been promised to the Jews and here they were, the descendants of those stiff-necked unbelievers who upheld their repudiation of the plurality of the Godhead, of the incarnation of God, and the deification of man, against all demands fortified by persecution, defying alluring power, as well as grim death.

As long as the Christian church maintained its role of persecutor and executor, as long as the state bowed to the church as its master, as long as the proclamation of love as the true inwardness of religion remained a mere outward profession, and the son of man was crushed to earth, *ad majorem dei gloriam*, so long was the claim of Christianity as the true exponent of the divine will a myth and a fraud. Only with the realization of the prophetic description of the Messianic age, in which the lamb shall couch near the lion, and the swords shall be turned into ploughshares, could the hope be entertained that the religion of love would enter upon a truly divine mission. As long as the Jews were assigned to separate corners, as long as they were denied the rights due to every being created in the image of God, as long as they were discriminated against on account of their race and creed, Christianity and the modern state, remained disfigured and disgraced.

It is true that the emancipation of the Jews conferred the inestimable boon for which they had been sighing through the long night of cruel persecution, and which made it possible for them to lead a human existence; but a greater boon was conferred upon the church and the modern state. It was a step forward in civilization, it led to measures by which society at large became more humanized. It widened the human vision and it brought within the radius of active workmen engaged in rearing the temple of civilization higher

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and higher, the members of a most ancient race who had been excluded from contributing their share towards the perfection of the structure, and society was thus fortified for a better performance of its mission to soar higher and higher towards perfection. It is true, the Jews ought to be grateful to the Merciful Arbiter of human destiny for having shaped events by which their disabilities were removed, for having selected the noble French nation as the instrument to bring about the beginning of the redemption of the Jewish race from civil, political and social disabilities. But this gratitude to the Merciful Father in heaven is not due from the Jews alone. It is due to Him from the world at large, from the Christian church, from the modern state, which have been lifted to a higher plane of civilization, from whose eyes the scales were removed so that they could see the direction in which true religion must be led.

This emancipation is not complete yet. Barbarism and superstition has not yet relinquished its hold. There are even those in Germany, in Austria, and in other states, who lay claim to loyal membership to the church, who would rob the Jews of the victory of civilization which was achieved, and of which the 19th century boasts as its greatest accomplishment. The victory has been gained against the will of many whose hearts are not yet purified of the venom of prejudice, the inhumanity of race-hatred, and had they their way, they would hurl back our civilization to the Middle Ages, and place the uncultured upon the throne of the 19th century.

We Jews should join with our fellow-citizens of the liberal church ,of all those who have risen superior to the worship of a tribal or sectarian God, and who bow to Him who is the loving Father of the human race, in celebrating this victory of liberty, of emancipation, of freedom, and the higher civilization. The victory is not ours alone, it belongs to humanity. In equal companionship may we rejoice in the quadri-centennial celebration of the discovery of America. That achievement belongs to the human race, which was brought to a higher plane by it. We have no

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greater share as Jews in its benefits, are not more specially beholden for it than the thousands upon thousands of Englishmen, of Germans, of Frenchmen, of Scandinavians, who have been elevated by the possibilities which this new country opened to a better existence, to a life of greater usefulness, and to a share and participation in the world's success. Only by joining our fellow-beings of liberal tendency will we be enabled to contribute to spread a more liberal education, a higher and broader conception of life, a more rapid social progress that will be of benefit to society at large. They must leave the narrow confines within which society compelled them to work they must step upon the broad arena of co-operation with all those who are worthy of leading humanity onward and forward.

Indeed, the 29th of September, 1791, is a day that should be inscribed with golden letters upon the annals of the human race; and, as such, we Jews should claim to have the mission of leading in the advance, and should appear that day with gratitude towards Him who is the Father of all men, and before whose throne man should assemble in common brotherhood with his fellow-beings, in devotion and holy worship.

THE TERRORS OF SUPERSTITION: THE LAST DAYS OF PAGANINI

By Auguste Blondel

WE had left Cannes at an early hour, favored by a light breeze from the east which hardly rippled the surface of the water, but was sufficient to fill our sails. The sloop rode the ocean like a bird. Gradually the shore seemed to fly away from us, the houses of the city became smaller and above the ravines, planted with olive trees, appeared the resplendent chain of the Alps. It was one of those enchanting mornings when everything seemed to bloom under the blue sky of the

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South. The golden colored waves danced in the beams of the sun, and in the waters, clear as crystal, one could see the trembling leaves of the sea weed.

We soon passed St. Marguerite with its legendary fortress planted upon a rock and its marvelous forests. After having passed the breakers which powdered the water into spray we entered the canal that separates the island of Lerins. The breeze left us, and the sails hung inert against the masts. The atmosphere was charged with the aroma of myrtles and the resinous odor of the pines. A few strokes of the paddles brought us into a creek, and we disembarked at St. Honora.

The islands of Lerins are celebrated, and since the first centuries of Christianity, poets and bishops have sung their incomparable beauty. But one must taste the charm of these serpentine pathways. Under the pine-trees, centuries old, under blooming rosmarins, every moment the country changes its aspect. At one time the eye becomes entangled in a magic panorama, the hills of the Esterel, the port of Cannes, the gulfs of Juan and Antives; then it dwells upon the creek cut into the rocks, where a rivulet smoothly runs; and the ocean as far as the horizon stretches. We glide slowly along and give ourselves up to dreams.

I separated from my companions to explore the shore and to look for corals and shells, which the water strews about in abundance. I tramped along for some time and, without suspecting it, I came to the eastern extremity of St. Honora. My eyes rested upon a small island fifteen or twenty metres ahead. This island struck me by its singular aspect. It was, properly speaking, nothing but a reef, hardly covered by a yellow herbage and meagre blades of grass, surrounded on all sides by rocks in a most grotesque form, which offered a melancholy contrast to the island of Lerins, where such luxurious vegetation is met with.

I do not know why, but I could not detach my eyes from this small corner of the earth. It appeared to me as if stricken by a curse and condemned to eternal sterility in the midst of nature, clothed in festive garb everywhere else. For a long time

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I stood rooted to the ground, demanding the solution of this secret. The sound of a step made me tremble. A tourist walked not far from me. Itwas an Englishman, who religiously pursued the promenade designated by the guide book which he held in his hand. "Excuse me, sir," I said to him, can you perhaps tell me the name of this little island?" "In the north of St. Honora," he said, translating his Murray," can be seen a small island. It can be reached by a few steps, but visitors are rarely found there. Excepting children of the hunters, who amuse themselves occasionally by coming here, no one invades the poor vegetation with which this rock is covered. Legend reports that, during the first centuries of the church, a saint had taken refuge there in order to escape the Turks, but he was discovered and assassinated. Since then no flower blooms upon the rock of St. Ferreol."

Having finished his reading, the Englishman resumed his walk without waiting for my acknowledgment of his politeness. But I did not think of him any more. The name of St. Ferreol revealed in my mind strange remembrances. My father had a habit of recounting to us his travels and I remembered the dramatic incident of an expedition which he had made to St. Ferreol. Gradually my memory became refreshed, and the following are the principal incidents of this adventure:

I.

I have always loved music. I can see myself yet as a small boy upon my mother's knee. Night came on and we were seated near the open window listening to the tintillations of the angelus. The clock soon struck and the sonorous vibrations agreed well with the peace and the semi-obscurity; and then suddenly in a neighboring tree a music was heard which had never before struck my ear. It was the nightingale. I cried out with joy and admiration whenever the bird thrilled forth its enchanting notes. This was my musical initiation.

As soon as I grew to be a little more reasonable being, I was instructed in the scale and I was admitted to the *salon* re-

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unions on Sunday. It was made the occasion which I dreamed of during the whole week, as on that evening our dear priest dined at the house. After the cafe had been taken, Uncle Anselmus made me a sign. I went to his room and fetched his violin, the priest placed before him his violoncello, and my mother assisted at the piano. A few minutes thereafter we were launched into a magnificent oratorio. My father dozed behind his journal, and I listened with open ears and with all my soul.

It was since I listened to Uncle Anselmus that I first felt a passion for the violin. My father, who was a practical man permitted me to give myself up to my favorite occupation under the condition that it should not interfere in any way with my study of the law. "It is necessary to be serious. Why the devil cannot one carry on the affairs of life with the four strings of a violin?" I conformed to this paternal wish and carried on the study of music with that of the Pandects.

I finished my law study at Paris. I must confess that my pocket money at this time disappeared with a disquieting rapidity. But then what a feast was there for me at my first presence at the opera! I came home in a condition of high excitement which reached almost the stage of mental aberration.

A little while thereafter, my Uncle Anselmus knocked at my door. He was staying for a few weeks at Paris, and came often to see me, this brave Uncle Anselmus. I hear yet his voice, at once brisk and cordial. "Hello, my boy," he said, letting himself down on my lounge, "we are hard workers. I like to see a young man studious. You are not, however so enraptured any more with your violin. It is altogether with your Justinian and Cujus." "Oh, my dear uncle," I interrupted, with righteous indignation. "What, you still rave over music? If that is the case, put on your best coat. I will take you with me to dine at the restaurant, and after that we will try and see how we can fill out our evening." My preparations were not long making.

My uncle took me to one of the best restaurants on the Boulevard, and as soon as he commenced eating he handed

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me a daily paper. A moment thereafter I had altogether forgotten that we were in a public establishment, in the midst of a circle. "Uncle, Uncle Anselmus," I cried, "read, read. The one sensation is Paganini. He has arrived. He has given a concert in the opera and plays again this evening. To read that he is in Paris a few steps from this sublime artist, this incomparable man." The paper contained an enthusiastic article. "Well then, my boy,"—this was the favorite formula of my uncle—"why so agitated? You have the appearance of a lobster that is being thrown into boiling water. If Paganini is here I do not see why you should not go to hear him. I bless myself that I have carried my imprudence far enough to secure tickets without knowing whether that would be agreeable to you." Oh, this excellent man! I could hardly restrain myself from jumping at his neck before the fifty people that were present.

The dinner, which was very elaborate, thanks to the care of my uncle, might have transformed itself into one of the Spartan black draughts. I would not have cared, and I no longer have the slightest idea of the manner in which we were transported to the concert hall. But, when the Master appeared, when he struck the chords of the violin with his magic bow, it seemed to me as if the earth no longer existed. I was not the only one who found himself in such a condition of delirious excitement. One must read the journals of that period to obtain an account of the impression that this extraordinary musician produced. If ever a man could excite admiration, and, in fact, admiration carried to a paroxysm, it was Paganini.

His life was mysterious. The morning following a triumph he sometimes disappeared for several months, and nobody knew the place of his retreat. It was known that he loved the play of hazard very passionately, and they attributed to him scandalous adventures, unheard of before. He was often accused of having committed crimes. Some even hinted that he entertained relations with the spirit world—that he had sold himself to the devil. There was certainly something supernatural and frightening in the force

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which this man possessed over his audience—a magic charm almost Satanic. His presence even was impressive; his eyes shining, his face livid and fleshless, the whiteness of which was increased by the blackness of his locks. His cheeks were cut up by numerous wrinkles, and his mouth opened sarcastically whenever he endeavored to smile.

Could I live a thousand years I should never forget the details of that evening. But the music—so unique—how can it be painted to those who have not heard it? The violin of Paganini was an entire orchestra, to which was added the human voice. In his "Prayer of Moses," he was sublime in his expression of faith. Can the golden harps of angels produce such exquisite harmonies? But when he played his piece of the Stryges, this piece which moved the entire society of Europe, the whole audience rose, lost in admiration and excitement. In this ballad of death one could distinctly hear the broken voices and trembling notes of the witches. It was a diabolic dance, where the shrill laughter resounded the maledictions of hell. And above this possessed violin, in the depths of their orbits, like two carbuncles, sparkled the eyes of Paganini. Women fainted. In Vienna a man given to hallucination pretended that he had seen the devil himself seated at the side of the violinist directing his bow.

The next morning after the concert - at twenty one does not doubt much - I waited upon the Master. His eccentricity served me on this occasion. He who had a horror of visitors and who detested speaking of music, was, no doubt, sensitive of my naive admiration. He received me almost with a smile, listened to me, and introduced me to his son Achillino, who was a little younger than myself. He permitted me to come again, and by one of those mysteries of destiny which so often play an extraordinary part in the life of man, I became deeply attached to Paganini. He often compelled me to play the violin, and he accompanied me with the guitar.

Unfortunately, the great artist was called away by his vocation to carry out numerous engagements. Sometimes he left for England, sometimes for Germany or Italy, but we never lost sight of each other. Achillino often wrote me

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in the name of his father and his own name letters, somewhat youthful, but of a delicious gracefulness. I do not doubt that from that first entertainment all the domestic events in which I became engaged were due to my connection with Paganini.

II.

In spite of these musical detractions, I graduated at the proper time as a barrister of law. I had to leave my quarters in the Quartier Latin and return to the village where my parents awaited me with great impatience. I found them aged, and my heart palpitated at the thought of my ingratitude. In the turmoil of the capital I loved the excitement of youth. I became intoxicated with music, and my letters had become too rare. My return brought back the light to the house, and I went to work with a will to conform to the wishes of my father. In the evening, however, I gave myself up entirely to my violin, and I took my place in the trios instead of dear Uncle Anselmus, whose trembling hands now refused to hold the bow.

Thus the years passed by, sweet and monotonous, frequently interrupted by travels to Paris, where I went for what I may call a musical cure. Several times I heard Paganini, and he even consented to pass a few days at our village residence I must confess that his presence bewildered somewhat our brave provincial citizens. The sickly paleness of the artist had increased and rendered his appearance more extraordinary still than his costume. Then phthisis eat away his life. His voice was scarcely audible any more. With us, as was everywhere the case, strange rumors spread about Paganini. Even my parents, kind as they were towards myself, did not hide at his coming their instinctive repulsion. But after they had heard the violin of the Master they readily surrendered to his powerful attraction Uncle Anselmus declared himself always an enthusiastic disciple. The priest refused to see the artist without being accompanied by myself, but I surprised him on a certain evening, hidden in the obscurity of the garden, list-

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ening with open ears to the charm of his music, his eyes filled with tears.

The prodigious virtuosity of Paganini was much discussed, and the pieces of music which he composed are most difficult to produce. But in the intimate circle the great artist exhibited himself in quite another aspect. It pleased him to produce simple compositions, full of sentiment the most exquisite. No one knew so well as he to fill the human soul with melancholy, with the thousand voices of Nature.

One evening, on entering his room, I found him stretched upon his bed, a prey to one of those fits of misanthropy and sadness to which he was subject. I succeeded in diverting him somewhat He arose, took his violin, and standing before the window, commenced to play. Outside all was hushed. The flowers opened their petals, and the air became filled with the most delightful sounds. Under the bow of the musician the violin vibrated. It was a casket of brilliant pearls. And Paganini, in a suppressed voice spoke, still playing, "Listen: It is the ocean as I saw it in Italy, when I was a child. The blue waves jumped joyously or broke themselves with dazzling splendor against the rocks. The waves scintillated On the shore the children of the fishermen ran with bare feet upon the sand. As soon as from on high the church bell sounded forth its life's song, sank the dream of youth and Spring, so soon broken by the storms of life! Oh, life, life!"

The sound became hushed, and from the violin something like a sigh escaped. Then the plaintive tones grew apace, despairing and poignant, and with these plaintive tones was mixed—a suppressed sound like that of a distant storm. The sound grew stronger and then it became a tempest in all its fury, emitting cries of anguish, a tempest cruel and inexorable. The music became so eloquent, so passionate, that before my eyes something like a vision passed. I distinguished precisely a small island lost in the immensity of the ocean and washed by the waves. These waves roll, extinguish each other, break up in foam to be replaced again

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by others more terrible, more increasing still. Under the low sky of leaden hue birds soar, their wings outstretched. It was a spectacle of magic—a living horror! 'Such is life!" murmured the Master, and his bow stopped in a supreme chord of anguish I was breathing heavily, as if I were assisting in an ugly dream

Soon the recollection of this scene was effaced from my mind as the musician rocked us with the most sweet melodies. He stunted us as it were by his overpowering playing, but never was my ear so struck with such an evocation of a storm. It was to engrave itself upon my memory later on in indelible traces.

Gradually my father saw his wishes exceeded. I was looked upon as the attorney of the future, and in a criminal suit where I had obtained a verdict of acquittal for my client, where the evidence was purely circumstantial, though he had killed father and mother, placed the seal of renown upon my name. There was only one thing wanting to confer upon my people the supreme happiness of perfect content, and that was for me to get married. My latest pleading had placed around me an aureole of glory and drew upon me the attention of young people that were desirable as life-companions. This position, however, of a man predestined to enter a certain state of life was rather disgusting to me The most innocent dinner of a friend was transformed for me into a sort of matrimonial net. I endeavored to step across the pitfalls that were laid for me, when I was thrown upon a sick bed by typhoid fever, which placed my life in danger.

The time of convalescence was a long one. I dragged myself from the lounge to the sofa, and for a long time energy did not seem to return at all. One letter of Achillino Paganini, however, seemed enough to give me new life and to bring about a full reconvalescence. I had always supposed that my parents had informed him of the sad condition in which I found myself, but they kept it secret, however. Achillino wrote me that his father was suffering and that his physician had sent him to Marseilles. He was somewhat better at the time of writing. After a sojourn of a month in the

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city, he proposed to gain, in small stages, Italy, his native country. He invited me to join him and become acquainted with the Mediterranean. Paganini himself wrote under it a *post scriptum*, "You will go with us; that is understood. You may perhaps give me back my love of music."

The prospect of a voyage in such company brought my strength back as if by enchantment. Two weeks thereafter I arrived in Marseilles, happy in the return of my health and happy to have again found my friends. Oh, had I known what emotions were before me! But God acted wisely in hiding from us those appearances of suffering which were to poison all our joys.

I found Paganini unnerved and sad, his figure emaciated and fearful to behold. Consumption had stifled his voice, which seemed to be hushed for ever. His violin slept in its box. He hardly ever played any more. He had only one idea left—to look again upon his dear Italy. We traveled in small daily stages and very slowly, because the slightest rocking of the coach caused the patient intolerable suffering. When the place where we stopped of an evening pleased us, we rested there two or three days. It was thus that we saw Toulon, Trejus, Cannes, Antives, this marvelous coast where the rocks themselves seemed to have been placed there by the sun.

It was thus that we passed moments never to be forgotten. Under this beautiful sky the artist seemed to revive again. He stretched himself upon the sand of the shore and breathed the atmosphere impregnated with salt. When he entered his room, his heart seemed to be more content, his body more erect and, after a rest in the evening, he sometimes regaled us with a concert.

It took us ten days to reach Nice. There can yet be seen in one of the streets of that old village the hostelry where we descended. It was one of those picturesque stopping places which have been superseded by the modern hotel. It wanted comfort, it is true; but how much poetry in those verdant arbors which formed the entrance, and what local color in the kitchen from whence floated the perfumes of olive oil!

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The month of May was coming to a close. The heat became intolerable, and our patient, who could hardly breathe, demanded to take his evening meal outside, under the orange trees. At our feet the ocean sang its song like a shepherdess. Paganini, happy to find himself where the Italian tongue was spoken, covered himself in the veritable intoxication of joy with wine leaves.

In the city the news of the arrival of the Master spread rapidly, and the garden became crowded with the curions. In ordinary times Paganini would have gone into his room nd protested against the imposition. But this evening he was full of joy. The supper had been finished, and he greeted the crowd graciously, asked for his violin, and played almost with a superhuman power. His fingers did not run, they fairly flew over the chords. Never had he seemed to make the strings vibrate more quickly and more tenderly than on this occasion. The applause was an enthusiastic shout. The genius of the improvisateur seemed to have attained its highest perfection. The ideas escaped impulsively from his brain and transformed themselves into torrents of melody. It was a triumph.

For more than an hour the Master played without stopping. It needed the friendly protestations of his son Achillino to stop the bewitched bow. Suddenly the enthusiasm of the musician seemed to fail, his sight seemed to grow fainter, and he almost lost consciousness. When we laid him down he closed his eyes, and we perceived with horror that his figure changed. It took gradually the impassiveness and the rigidity of marble. The wrinkles in the face of the artist became effaced, and it assumed a singular beauty. The respiration became prolonged, or, rather, it was like a deep sleep, which lasted for several days.

The physician, who was summoned in haste, declared that the patient would never come out of this coma but to enter that of death. He erred, however. Towards two o'clock in the morning Paganini opened his eyes. We hastened to him, and he murmured several words, but in a voice so feeble that we could hardly understand him. He

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desired that we should open the window, which was done. The moon shone brightly in the sky that was cloudless. The silence was uninterrupted, except for the rolling of the ocean and the murmur of the breeze in the branches of the trees. This subtle sighing struck the ear of the dying. He made an effort to take his violin. We hastened to place upon his bed the famous Guarnerius, and the Master took hold of it. Slowly he passed the bow over the chords, and from the soul of the violin issued a melodious, enfeebled sigh, which became prolonged, and before the vibration had ceased Paganini fell back—dead!

III.

I have never felt so poignantly, and to a like degree, the vicissitudes of human existence. On our arrival at Nice we were regarded with a certain interest, with curiosity even. The society of the great musician was sought after, and the crowd followed every step of his. One night passes, death strikes the Master, and his body becomes for the same crowd an object of repulsion and fright. In life the artist needed but to strike a chord to dissipate all their prejudices, to destroy all their calumnies, to turn hostile or indifferent men into friends or admirers. But the great musician was no more. Stories about him commenced to circulate, the most absurd legends ran from mouth to mouth. "Paganini, why, he was the devil himself," and the menacing and superstitious population crowded before the hostelry. The clergy, moved by this demonstration, refused categorically to bury the artist. The proprietor of the hotel did not wish to keep us any longer under his roof. We had to place the corpse in a shed and prepare to depart in haste. Achillino, bowed down by grief, was not even much irritated by this unchaining of bad passions. He charged me with hiring a vessel in order to bring the remains of poor Paganini to Genoa. He wanted his father to sleep under the native soil, which was in life his ardent wish.

It was a long journey to take. The boatmen did not care to make a voyage with the corpse of a damned person.

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Finally the sight of a few gold pieces overcame the hesitation of an old sea dog and his sons. It was decided that we should leave the hotel the following morning. The day had hardly dawned when our host signified to us that he wished us to depart. What a contrast to our arrival two days previous. Into the silent streets, where we stumbled at every step on account of the insufficient light, Achillino and myself followed the bier covered with a black cloth. The porters that were charged with carrying it marched with an accelerated step, and it really had the appearance as if we were fleeing like thieves who feared the light of the sun.

We arrived at the quay where a vessel awaited us. A few strokes of the oar brought us out of the port, the breeze filled the sails, and we soon felt ourselves traveling toward the east.

The grief of Achillino made us all sad. What could I say to my poor friend? I contented myself with taking his hand in mine, and pressing it tenderly. At this moment the sun rose. The sight was of such magnificence that I could not help turning my eyes towards the coast. The houses of Nice shone like blossoms spread over the foliage of orange trees. Everywhere life awoke. It has been said that the ocean itself, the pale, blue sea, drove away the shades of night. In the morning's roseate light, the trees seemed to dress themselves anew. Nature appeared rejuvenated, resplendent.

As the waves of the Mediterranean dashed their white foam against the shore, I thought of Paganini seeking to represent by his violin the scene of his youth, the shores of the ocean shining in festive garb. A thrill passed through me. My hand rested upon the Guarnerius of the Master. To think that that instrument should never more vibrate in his hand! It seemed to me impossible that these marvelous melodies should be lost forever.

I do not remember how long the voyage took, I knew only one thing and that was that it seemed to us of eternal duration. Happily, Achillino had regained his self-possession. He thought of the reception which Genoa would

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accord his father ; he already pictured the demonstration of respect and affection that could not help bringing new warmth to his heart. This thought pacified him somewhat, and he slept for a few hours.

Then the boatman pointed to a white spot on the coast. It was the city we dreamed of, with its marble palaces and its gardens of carnations. The public had no doubt heard of the death of the Master, and came to greet his remains. We had hardly entered the port when, indeed, the report spread of our arrival. Large numbers of people assembled, but their attitude foretold no good. Passing before the boat, women and sailors made the sign of the cross. The same as at Nice, the church refused to receive the remains of the violinist. The municipality expelled it pitilessly from its territory ; and it was towards evening that with a heart doubly broken, an abyss of conflicting emotions, we again took the route toward France, hoping that that hospitable country would grant a few feet of ground to him who was denied it by his own country.

It would require the pen of a poet to describe this voyage. Sometimes in the midst of a burning sun, the breeze fell off, and upon the ocean, which looked like a mirror, not a breath of air was stirring. We had to proceed with the help of the oars and take relays of our two sailors in that painful travel. The perspiration ran from our foreheads. In the nights and mornings the temperature became freezing.

Buffeted by wind and waves, we reached finally the smiling little village of Cannes. A faint hope attracted us toward it. Alas ! we were to receive the same welcome as we had at Genoa. Formal orders had been given. Our petition was repulsed with frigid severity. When we came back to our vessel, exiled from human society, like criminals and outlaws, our despair became supreme. The sailors, exasperated almost, determined to throw the cadaver into the ocean, refused to follow this infernal voyage any further. Achillino threw himself upon the body of his father, surrounding it with his arms, begging for more patience. It was impossible to believe that upon this great stretch of coast not a desert

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place could be found that would be willing to give to poor Paganini a final resting place! And the boat took its route again upon the implacable waters, apparently condemned, like the "Wandering Jew," to pursue an interminable journey.

As we left Cannes, the sky, clear until then, clouded, easterly winds sprang up, and clouds thickened and became threatening over our heads. The tempest presented to us a new mortal terror. The old mariner made the remark that if he could gain in time the canal which separates the islands of Lerins, we would find there a sure shelter. It was the question of turning to the east of St. Marguerite. For fear of being driven by the wind, we reefed the sails and took to the oars. We finally reached the extremity of an island, and protected against the attack of the wind, we entered waters more calm, when a new sight drew from me a cry of astonishment and terror.

One hundred metres ahead, under the black sky, rose a small island, beaten by the waves. This small island the image of solitude and desolation, I recognized as if I had beheld it before. Suddenly my memory became refreshed. I was transported again into my chamber listening to the incomparable Master, and as he was playing I had a sort of hallucination, a perfect vision of this island which now presented itself in reality to me. Then, I knew not why, I was impressed with the certainty that here we should end our journey, that the receptacle was chosen that would hold the corpse of Paganini.

Night came on, when we landed in the small creek of St. Honora. Soon thereafter we tried to gain a little sleep, but before that I had communicated to Achillino my strange vision. Though he treated it as a reverie, he seemed to approve of my idea of confiding to St. Ferreol the remains of his unhappy father. Was there a more preferable place where he could rest awaiting the permission of the church to have him transported to his native country? Would he not here, hidden from looks of indiscretion and the blasphemies of the world, be rocked by the grand voice of the ocean which

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he had loved so much? Piously, the next morning, we brought down our charge to the island of St. Ferreol. Achillino and myself, with the help of a monk of St. Honora who had offered his services, dug a grave. It was not very deep but we rolled upon the tomb several rocks to guard it against the intrusion of intemperate fanatics. The monk said a few prayers while we were at the grave. Achillino was dissolved in tears. I placed my arms around him and endeavored to console him. "Is not here a tomb worthy of your father? Later on you will transport him to the place he wished to rest in, to the Villa Gajona. But what asylum grander than this, could the Master dream of, the solitude and the infinity of the ocean?"

As if to leave upon our hearts an impression less sad, when our vessel sailed away the sun seemed to tear the veil of clouds from the island of St. Ferreol, sun bathed in a flood of light. The ocean surrounded it with a blue cover and a golden aureole crowned the rocks in magnificent splendor. The waves had become calm and softly caressed the shore, rising and descending in musical cadence. And it was thus that, in glorious splendor, St. Ferreol struck my sight for the last time.

In 1845 the remains of Paganini were disentombed and transported to the Villa Gajona, where they were deposited for final rest.

The monk of St. Honora, the sailors, and myself were the only ones who knew the history of the desert island. This was my first voyage to the south.

When I returned to my parents. I no longer had the courage to take up my violin again. The first time that I drew my bow across the strings, my whole body trembled. The strange figure of the Master passed before my eyes and, incapable of controlling my emotions, I locked the instrument away again and did not touch it for many years to come.

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THE VIEWS OF MR. ARNOLD WHITE

THE *New Review* contains an article by Mr. Arnold White, the Agent of Baron de Hirsch, who travelled through Russia and who speaks of what he saw with his own eyes. He looks through the spectacles of an impartial observer and his views present a clearer insight into the conditions prevailing in that benighted country and the possibilities of transforming the millions of Russian Jews into useful producers, if the opportunity is afforded them, than any statement which has yet reached the outside world. His report, as such it must be looked at, will be read with general interest:

I have only recently returned from Russia, after a tour of inspection and investigation in that country, the object of which was to study the capacity of the Russian Jew for agriculture and colonization, and incidentally to see with my own eyes what the effect has been on the Jewish population of recent events.

In pursuing these studies I have visited the following places: Moscow, Varoshba, Baromla, Bobrova, Kieff, Berdicheff, Odessa, Kherson, the agricultural Jewish colonies of Dobraye, Yeffingar, and Novaia, Poltavka, Nicolaieff, Ekaterinoslav, Kremenchug, Homel, Minsk, Wilna.

I had advantages in my journey. M. Pobedonostszeff gave me an autograph letter describing my mission, and the Minister of the Interior wrote to all the Governors. It will be apparent from this that I enjoyed exceptional advantages in learning the official view of the case. I must say that, although I found the higher officials frank and courteous, they– with a few exceptions—took their color from St. Petersburg, and I attach, therefore, more importance to the views of tchinovniks not so highly placed as to come under the direct influence of the capital.

The Jews also gave me the best credentials, and everywhere I went I met the most respectable Jews, and I also

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tried to see the worst and the poorest. By this means, I not only sifted the Government evidence in the Israelite sieve, but also was able to weigh the valueof the Hebrew evidence in the Government scales. I examined over two hundred witnesses, whose testimony, together with my own careful observations, led me to the following conclusions. During the journey I was accompanied by a Russian Jewish gentleman, who speaks the "jargon"—half Hebrew and half German of the Chosen People, and to whose loyal help and ever-ready energy I am deeply indebted.

Assuming two things—first, that the Jewish population of Russia amounts to five millions, and second that the Jews I saw are a fair sample of the Jews I did not see—I do not consider more than 20 per cent. of the adult males, *at the present time*, to be physically fit to bear the strain inseparable from settlement in a new country, under strange conditions and with physical hardships to endure. As a whole, the sedentary Jews are physically inferior to the sedentary Russians. Indeed, I can remember no country in Europe the town population of which does not excel in physique the poor Russian Jew townsmen. When, however, I contrast the Jew townsmen with the Jews settled by the Emperor Nicholas in the Government of Kherson, the difference is amazing. I found the latter an active, well set-up, sun-burnt muscular agricultural population, marked by all the characteristics of a peasantry of the highest character. There are thirty thousand of these people. So far as I could learn from the neighboring proprietors—Russians—who employed them, they have no vice, unless early, improvident and fruitful marriages can be deemed a vice.

Beside these agriculturists, there is a population of three hundred thousand able-bodied men who are engaged in arduous manual labor in or about the towns. As instances of this class, I may cite the ten thousand laborers and artisans of Berdicheff, the wharf laborers of Odessa, the corn porters of Nicolaieff, and the agricultural laborers of Kremenchug, of whom at least four thousand are hired out at harvest time by neighboring proprietors. All these men are fit for colonization, though all are not equally fit.

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But as a set-off against the physical inferiority to which reference has been made, two elements must be taken into consideration in any analysis of the worth of the Jew as a colonist, and which, in my opinion, more than compensate for his poverty in muscle. The first of these elements is the highly nervous temperament of the average Jew, which is not only the source of all the accusations of cowardice brought against him, but at the same time gives him an astounding capacity to sustain exertion for lengthy periods of time impossible to the stolid, beer-drinking Englishman or equally self-indulgent Russian. This quality of "last" is an atonement nature has made to the Jew for denying him a coarser fibre and a larger build.

The second element in the problem is a factor the value of which can only be assessed by those who have actually undergone the heart breaking task of planting poor unemployed Englishmen on unemployed colonial acres. I refer to the high moral tone of the average Jew. With one exception, the whole of my evidence points to the facts that the Jew is habitually temperate—he rarely drinks alcohol, rarely smokes; he is a good husband, father, son; he is not addicted to the use of filthy or blasphemous language: he is patient in trouble and is most industrious in his work. Faults he undoubtedly has, but they are not of a nature that enter seriously into the question of colonization.

Of the typical Jew, as I so often hear him described in St. Petersburg—a compound of thief and usurer—I have not met an instance. Of course many such men must exist—or how could the fiction have been floated? A Russian Minister said to me in one of our conversations: "The Jew is a parasite; remove him from the living organism in which and on which he exists, and put this parasite on a rock, and he will die." The fact is, the St. Petersburg type of Jew is evolved from the inner consciousness of certain Orthodox statesmen, and has no existence in fact. In Russia, the Jew has been forced into commerce, and being clever, has made a success of the only callings available to him. The only thing to moralize him, and to make him like other people, is

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to restore him to the land. That he *can* be moralized by sunshine and sweat is shown by the conspicuous success of the Emperor Nicholas's colonies, of which I cannot speak too highly.

So far as my observations go, the Russian Jew and his children have not enough to eat. Until I see what good, nourishing food will do for him, it is impossible to say what proportion of the adult male population will eventually be capable of outdoor work. At present dejection clouds the life of the whole Jewish population. But their misery is not as yet the parent of crime on a large scale. The pressure of existence, the uncertainty of the future and the actual want of tens of thousands under the present state of affairs is an excellent criterion by which to judge the bearing and character of the Jews when under the stress of strain and struggle that will be incidental to early days of the colonizing scheme in common with every other since the history of the world began. In short, if courage, moral courage, hope, patience, temperance are fine qualities, then the Jews are a fine people. Such a people, under wise direction, is destined to make a success of any well organized plan of colonization, whether in Argentina, Siberia or South Africa. Nowhere is the truth of this statement more clearly demonstrated on a large scale than in the 60,000 hectares of land cultivated by Jews, situated in the Governments of Kherson and Ekaterinoslav. The population of 30,000 persons subsist almost entirely by agriculture. In the twenty-one colonies but one man cultivates fruit. The staple product is wheat, which grows freely, and in five years out of six is a profitable crop.

The first of these Jew colonies was founded in 1804, but the bulk of them were established by the Emperor Nicholas in 1846, and to this day reflect lustre on his foresight and statesmanship as showing by unanswerable demonstration the true method *de moraliser les Juifs*. Notwithstanding the onerous conditions under which the land is held, the population continues to increase, showing that with all the drawbacks attaching to a system under which the Jews may neihter buy, sell nor mortgage land, there is no inherent

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repugnance towards agriculture on the part of the Jewish people. The land belongs to the Crown, and the tenure is that of perpetual quit-rent. In the twenty-one colonies are thirteen schools. There is no drunkenness or serious crime, and the domestic virtues are nowhere seen to greater advantage than among the Hebrew peasantry who are rooted in the soil. Where the land is good the people succeed well and are contented; but the families rapidly increase, and distress from over-population is already a marked feature. Only thirty desiatines, about eighty acres, are alloted to each family, and as in some cases the families reach fifty souls, it is easy to see that the pressure of existence is extremely hard. Every system of colonization that provides no reserves of land for future increase of population is doomed to undergo the difficulties with which we are all familiar in Ireland. In these Russian colonies the large families pay taxes on each member but have no greater earning capacity than the smaller families, because they have no more land, an anomaly bitterly complained of.

I was told by one of the rabbis that twenty years ago some of the people worked badly, but that since then, and especially since the Odessa riots of 1882, they have labored with assiduity and courage. Another witness, the Christian intendent of a large Russian proprietor, stated that one objection to the poor agricultural Jews was that they took such tender care of their women that they would not allow them to work in the fields. I found, however, after careful investigation of this point that among the poorest families the women and girls work out of doors exactly as the French and Italian women are wont to do. Those families, however, in easier circumstances only regard it as shameful to allow their females to undergo severe exertion in the fields, and therefore restrict them to household duties, but are morally sustained in their action by the value attached to child life, and the fear of inflicting irreparable injury on a woman who may be the mother of the Messiah.

It is not too much to say that the colonies I am describing are the direct result of Sir Moses Montefiore's visit to the

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Emperor Nicholas in 1846, and the policy of assimilation and Russification which was the direct result of the influence obtained by that eminent man over the mind and the conscience of a monarch, we English are more accustomed to associate with Ivan the Terrible than with Alexander the Second.

I was much concerned to ascertain the behavior and actions of the Jewish colonists, most of whom came from Minsk, Grodno and Wilna in 1846, during the early years of their installation. The following are the words of a great land-owner of the neighborhood, a Russian of the orthodox faith: "From the first, I can give them the highest character, but in the early days they wanted practice; but the people soon settled down, and the land moralized the men." On being asked what he meant by this, he said: "At first the great towns magnetized the weak souls, but in a short time the town taint was eradicated, and the land sweetened and purified the people." The whole of my evidence on this point was unanimous as to the absolute eliminations of the evil characteristics generally attributed to town Jews when first rooted on the soil. This land-owner's last words were: "Some of these Jew colonists are so good, so honest and so skilled, it would be well if all the Christian colonies were like them." The girls do not go out as servants, as do our English lasses of a similar class, but remain at home until they are married.

It is said that there is no law so carefully drafted that a Jew cannot evade it. Nothing can be more stringent than the May laws of General Ignatieff, designed to prevent the Jews from acquiring land. The manner in which this law is evaded is a signal comment on the success with which the General conducted his country in 1882 on a legislative exodus to the thought and practices of the sixteenth century. The Jew obtains land from proprietors on his word of honor—en parole—from sheer force of his character. I know of many instances—one of them is a Russian Minister now in high office- whose land is let to a Jew on his word only, and without the exchange of a compromising document. Such a

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people is surely capable of being put to a better use than being huddled up in the towns of Poland and deprived of all pride and title to the land in which they live and for which they fight.

A few particulars of some of the colonies may not be without interest. I arrived at the colony of Dobraye at sundown on June 16. The straggling village consisted of one hundred and four houses, many of them neat and substantial; others were in a state of decay, which gave an untidy air to the street. On inquiry, however, I found that the uninhabited and tumble-down cottages were those originally inhabited by colonists who had outgrown their first modest habitations, and who had prospered sufficiently to provide a more ambitious residence. The population of the village amounted to 500 souls. That night I took the evidence of fifteen men, clad in long frock coats; serious, stalwart, sunburnt fellows. Among them was Visnawata, a blacksmith, of forty two years of age, married and the father of three children. He had been thirty seven years in Dobraye, was capable of making ploughs and carts, including the wheels. His hands were hard, and the work he turned out, though not equal to that of Ransom and Sims, or Howard, of Bedford, was serviceable and good. His income in good years amounted to 800 roubles. Zadik Passil, a man of forty, married, with six children, lived on his land—thirty desiatines. He uses horses, four or six in the team, which are his own property. Except for his frock coat, his bearing was that of a most capable small farmer. Zessi Lipatski, twenty six, bachelor, worked for his father on his allotment. He is one of four brothers who, with the parent, gain a living from the thirty desiatines. Land is hired on parole from a neighboring proprietor. These men, like their companions, gave one the impression of a natural dignity born of duties done and a conscientious natural power of mind greatly in excess of that usual among the peasantry of Europe.

The little community is governed by ten old men, with a chairman appointed by Government. They enjoy power

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to inflict fines up to 30 roubles. There is no crime and no robbery in the village. The policeman was the weakest and most incapable man I saw, and his physical incapacity was a silent tribute to the virtues of the people. On my remarking the absence of trees or flowers round the houses, they admitted the defect, but said that for the last few years they were afraid of making improvements which might at any time be confiscated by the Government, but as a matter of fact some of them had begun to plant trees. One excellent feature of Dobraye was the existence of a mutual insurance society, in which no loss exceeding 400 roubles was recoverable. The average earnings of heads of families amounted to 400 roubles, a very small income for large families. On inquiring into the question of money-lending, I found that while there were no usurers among the Jewish population, some of the poorest were apt to borrow money at 36 per cent. from a neighboring Russian peasant, thus giving a Muscovite version of the fable of the wolf and the lamb. Next day I visited a number of colonists in their own homes. I paid surprise visits at random, and found cleanliness and self-respect universal. The Rabbi had great influence, and if ever I saw practical religion carried into daily life it was among those grave and sober Hebrew ploughmen. The Society for the Conversion of the Jews would gain some useful hints on true Christianity from them.

Three-furrow ploughs, reapers, rollers of fluted stone, were all made in the place. The blacksmiths and the ploughmen, the miller and the haymakers all exhibited their skill and strength, and I was not surprised to learn from neighboring proprietors that they prefer Jewish laborers in harvest time to Russians or to Germans. Vodki has no charms for the former

Space will not allow me to describe the other colonies I visited, where I found results even more favorable to the Jewish population. There is a hunger and thirst for knowledge which is almost pathetic. All the children are educated, and apparently there were no black sheep. It is true that the cultivation is not good to English eyes. Charlock

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is too plentiful in the young wheat. The potatoes are not "hilled up." The furrows are not straight. Roads are unmended. But the Russian proprietors do no better, if as well, and the Government seems entirely to neglect this splendid population. Well led and well organized, they are susceptible of greater development. To a trained eye, however, their moral and physical condition is simply marvelous.

In the colony of Novaia Poltavka I found 185 houses, inhabited by 1,634 souls in all, cultivating 2,850 desiatines. To the profits of agriculture they added horse-breeding. The young men rode like Cossacks of the Don, and on my proposing some sky races, and offering a few roubles as prizes, there were twenty-eight entries in five minutes. The first race—which we called the Prix du Baron de Hirsch—was most eagerly contested by eight-and-twenty lads, catch weights, riding without saddles or stirrups, and the winner was warmly congratulated on all sides. At last I heard a Jew laugh, and even cheer. For when I left these fine fellows they rode by the side of the carriage, and gave me a good Russian salvo of cheers, which showed that the gloom and silence of the Jewish population is removable with a little judicious amusement.

I must not close these remarks on the Jews as colonists without a word of deprecation of the senseless abuse of Russia with which many kind hearts in England have relieved their feelings and thereby increased the burdens laid upon the poor Jews. I have travelled too much to venture on any expression of opinion on a country in which I have lived only two months. But this I know is true—the best Russians are as heartily ashamed of the Moscow persecutions as the English are ashamed of the proceedings of Stanley's Rearguard, but they are too proud to say so, even at the beck of so exalted a functionary as the Lord Mayor of London. It is a curious phenomenon that the deepest emotion and the noblest of motives are not seldom the preludes to the most appalling consequences when not attended by common sense.

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THE SABBATH DAY OF THE JEW

By Dr. K. Kohler.

EVERY now and then the prudent captain casts his plummet into the sea and takes his measurement of the sun to ascertain his exact geographical position, lest he may some day be suddenly driven by unfavorable wind and wave upon cliffs or shoals where danger is imminent. Likewise must the religious leader from time to time re-examine his attitude towards the surrounding world in order to be fully awake to the duty of the hour amidst the ever-changing demands of the age. Consistency is most certainly a virtue which always merits appreciation. But when altered circumstances require a change of tactics, tenacity may prove perilous. "He who does not alter his opinion once in seven years has no opinion worth having," was Prince Bismarck's brusque reply to his opponents in the German Reichstag, when they censured him for leaning toward's Lasalle's State Socialism, formerly so severely attacked by him. And one wiser than the great statesman of our century says: "There is a time to build up and a time to pull down. There is a time to gather stones and another to cast them aside."

Now, it seems to me that the time has come for a careful re-consideration of the Sabbath question. And having for eighteen years been one of the chief advocates and promoters of the Sunday Service, often standing forth in its defence single-handed against a multitude of assailants, I consider it not merely my privilege but my duty to state publicly that I have found sufficient reasons to change my views of the same.

The Sabbath observance is the pivotal question of Judaism. Unlike any other statute or rite it is a pre-eminently Jewish institution. Every day in the former part of the week has its corresponding match in the latter part. Only the seventh day stands alone, say the rabbis, because Israel is its ally and companion. Both stand for God and humanity.

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True the Sabbath formed already a part in the Babylonian calendar. It was a day of stand-still in the moon's motion. But it pointed to the powerful sway of the stars as rulers of destiny over men and gods. It was the royal high priest's day of rest, betokening bondage. The Jewish Sabbath made the week's closing day independently of the moon, proclaimed the absolute freedom of God, and the freedom vouchsafed by God to man, His image.

It was instituted to cheer and liberate man, as a day of joy and comfort to all alike, to both slave and free man, for body and soul. It was the first abolitionist. It declared the bondman free ; it laid down the first fundamental principle of democracy ; it disseminated the seeds of religious truth among priest and people alike. Like the unity and holiness of God, the Sabbath forms part of the Jewish Constitution, the Sinai Covenant. As morality derives its sanctity from God, the Lawgiver, so does purity of life find its strength and skill in the Sabbath. Without the Sabbath, Judaism is a religion without God, a life without a hallowing spirit, a voyage on the stormy sea without a haven of rest; a ship without an anchor. The destruction of State and temple could never imperil the vitality, the vigor and hope of the Jew, as does the general neglect of the Sabbath to-day, owing to the encroachment of life's material interests upon the spiritual ones. Oppression and persecution at all times nerved and steeled Jewish loyalty and self respect. The violation of the Sabbath, in consequence of the pressure of commercial competition, robbed the Jew of his wondrous idealism, loosened his family tie, his precious heritage of the past, and laid bare all the weaknesses and foibles of his race. In one word, it *materialized* the Jew. Being always in the van of progress, he naturally betrays more than any other the proclivities of an age proud of its intellectual feats and indifferent to religion. Whether rightly or wrongly, he now stands accused before the world of selling his birth-right for a pottage of lentils.

Can Judaism afford to lose its prerogative as the covenant of the peoples, and have its Sabbath queen shorn of her

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crown of glory? The Sabbath was the redeemer of the Jew, physically, mentally and spiritually. It endowed him in the face of untold trials and woes, with the power of a hero the wisdom of a prophet and the dignity of a king. The very victories achieved by the Christian Church over the pagan world, were due to the sanctity of the Jewish Sabbath, attracting converts from the heathen world along the commercial routes of the Mediterranean Sea. The Jew to-day turns into the lowest of slaves the moment he gives over his Sabbath to the rule of Mammon. How to rescue, then, both the Sabbath and the cause of Judaism from the threatening danger, was the grave object under discussion in the various Rabbinical Conferences ever since the Reform movement began in Germany, before the middle of our century. Should the historical Sabbath be retained at any price, no matter how great the inroad was which business and social life had made upon it, or is the observance of one day of rest and devotion in the week, without regard to its character and to past traditions, the main object to be aimed at? This seemed to be the issue. And yet it was scarcely set forth when Jewish sentiment shrank from a step that appeared like a concession to Judaism's life-long persecutor, and might be construed as disloyalty. "The Sabbath which is allowed to die on Friday will never see its resurrection on Sunday!" Dr. Stein thundered forth, and his words found a deeper echo in the assemblage than did all the appeals of Hirsch and Holdheim, and at first, also, of Philippson and others. Still, is a Sunday devoted to instruction and religious elevation not better than a Sabbath desecrated by the worship of Mammon? What harm can there be in introducing additional Sunday services for the benefit of the multitudes prevented from attending divine worship on the Sabbath? The measure was, by way of compromise proposed, and in some degree attempted, but the results were rather meagre. The Berlin Reform Congregation, under Holdheim, was the only one that persisted in the movement inaugurated, and, behold, the Sunday became the speedy death knell of the Sabbath, much to the chagrin of the reform leaders themselves. For, however beneficial

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the Sunday movement proved at first in stemming the tide of apostacy among the enlightened classes of Berlin, it is a well-known fact that in the evening of his life Dr. Holdheim sorely regretted his own isolation and the desolation of his temple, seeing that the loss was greater than the gain. And so did Dr. Einhorn also become far more conservative on American soil than he was as friend and colaborer of Holdheim, in the spring-time of Reform and as leader of the Reform Congregation at Pesth.

As we turn to America, there, at first sight, both the free institutions of the land and the spontaneous growth of religious life and the social habits and customs, seemed greatly to favor the most radical reform. The Jewish Sabbath, being neglected alike by the Orthodox and Progressionist, the Sunday, rendered by the State a day of general observance, offers a natural substitute. What more was there needed for the Jew, who has long since unlearned to accept the Biblical six-days' creation story in its literal sense, and refuses to believe that before the throne of Eternity, around which sun and stars swing in incessant whirls throughout aeons, one interval of twenty-four hours should differ from another one? When, therefore, the writer of this pleaded for, and finally succeeded in introducing Sunday services in the Chicago Sinai Congregation, he appealed to the plain common-sense of the people, asserting that, like yonder mother, who said to King Solomon, "Give her the child, but spare its life," Reform Judaism would rather see the Sabbath observed on Sunday than not at all. At the same time the *maintenance* of the *regular Sabbath* service was made the *condit on* of the innovation, and the document containing the signatures of the members to this pledge is still in our possession. It can hardly be denied that the measure proved opportune. Soon other Reform congregations followed in the lead of the Chicago Temple. It seemed to be only a question of time when the Sunday services would be felt by the people to be the need of the hour, as the example of Chicago, New York and Philadelphia worked as an incentive upon others, and the ethical culture craze was more or less paralyzed by their success.

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Still, the charm of novelty being over, the question is certainly pertinent and proper to-day—Did the Sunday services or lectures render Judaism stronger and firmer in the hearts of the people, and in the estimate of the world? Did they deepen religious sentiment and conviction and create a real zeal and enthusiasm in the audiences for our ancestral faith? For this alone is the test of their actual merit. Not by numerical strength, nor by material might, but "by my spirit," saith the Lord. It speaks very badly for the religious needs of the Sunday audiences that all but Jewish and genuinely religious topics are wanted. It is not heavenly manna but artificial stimulants that they crave or care for. Either personal magnetism or morbid sensationalism, either oratorical pyrotechnics or flashing wit must draw the crowds, or the Sunday services are doomed. What prospect does such a state of affairs offer for the future, for the healthy growth of Judaism? Is this the groundwork upon which the synagogue will stand forth as a bulwark against the materialism of the age, and as a fortress against the ever-renewed attacks of the Church militant? Will the Sunday, with its colorless cosmopolitanism, with its forms of devotion void of the positive Jewish character, awaken the dormant spark of religious fervor, arouse the much-needed self-respect in the Jew, and imbue him with heroic valor in the defence of his sacred heir-loom? If I am allowed to judge by my own experience, I venture to say there is something in the very air of the Sunday service that chills the heart. Reason alone, cold, proud reason dictates the words. The soul is not there. The true spirit of devotion and of reverence, which animates a Sabbath audience and inspires the Sabbath sermon, is altogether missing. Radicalism, which in ninety-nine cases out of a hundred means up-rooting rather than rooting-in, is the watchword.

Indeed, the facts themselves speak in no uncertain tones. The principles of Jewish faith have nowhere taken a deeper hold on Sunday audiences. On the contrary, laxity appears to be the result. Scepticism and agnosticism are on the increase. The danger line, in fact, has been reached. The

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first dire consequence of the Chicago Sabbath success is that the ancient Sabbath has been ruled out. Died from consumption. This is the rather crude official burial permit for the old Jewish Sabbath. It was merely logical consistency on the part of the Chicago Sinai President to advise also the transfer of the Jewish holidays to Sunday as the most convenient day for divine service. It must be booked to the credit of the radical Dr. E. G. Hirsch that he most emphatically protested against this proposition, accentuating the necessity of these historical days as signs and symbols of Judaism. But, after all, the very fact that the Confirmation of the Children, surely the most impressive rite in the modern synagogue, takes place for the last few years *not* on a Sabbath, the Festival of the Sinai Revelation, but on the Sunday preceding it, indicates the perilous drift. It is hardly necessary to enlarge on the agnostic tendency indulged in at the connivance of the leading members of the congregations by other Sunday lecturers who cater to the morbid desires of multitudes that hunger for liberty without law. They remind me of the lion's den, from which all the traces lead inward to the voracious beast, but none outward to safety.

But, while all these considerations seem barely sufficient to warrant a sudden change of view after years of fervent advocacy of these Sunday lectures by the writer, there are other and far weightier reasons which prompt me to take a different attitude towards the Sabbath question. It is THE CHANGED ATTITUDE OF THE WORLD TOWARDS THE JEW AND THE PRINCIPLES HE REPRESENTS.

The entire Reform movement was brought about by the great tidal wave of cosmopolitan enlightenment and humanity proclaimed by the French Revolution, and spiritualized, or deepened, by German Idealism. The declaration of the three principles of liberty, equality, and fraternity seemed to bring the millennium of universal peace and happiness within reach of mankind, and to fulfil the glorious vision of the Jewish prophets. What wonder if the enlightened Jew hailed this era with rapture, and rose from his long winter's sleep to his full dignity as the heavenly-appointed pioneer of

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this broad religion of humanity! Readily would he pull down with his Samson-like arms, the pillars of the temple of blind authority—worship, if he could but unite all men and races upon the common ground of a pure faith in God and man in all its grand simplicity. And this great hope and aim found its correlative object in the establishment of a universal Sabbath, the day when all flesh would bow before the Lord in common adoration. What matters it whether the day is termed Sunday or Saturday in the calendar, if it be but the sign of the covenant between God and man, a token of the Messianic peace that has dawned upon the world. This was the gist of the Reform movement among the liberal-minded Jews. Upon the altar of broad humanitarian religion they would willingly sacrifice their own tribal traditions.

How rudely have we all been roused from our dream! How shockingly were all the illusions of the beginning 19th century destroyed by the facts developed at its close! What a mockery has this so-called Christian civilization turned out to be! What a sham and a fraud has this era of tolerance and enlightenment become! The Middle Ages, with all their cruel blood-thirstiness, with their abominable hatred and fanaticism, have come back again. Germany's statesmen and philosophers, churchmen and university professors, have fanned anew the lurid fires of discord between classes, races, and sects and the many-headed hydra of prejudice demands its victims again by the thousands. Without cause, without a guilt of their own, hundreds of thousands of Jews are driven from their homes in the middle of the night, not as if they had lived there long before the Russian bear had laid his bloody clutches upon the law but as if they were foes and fiends, the relentless tyrant on the throne not sparing the child in the womb, nor the aged nearing the grave. And in view of such atrocities, perpetrated by a Christian ruler upon the kindred race of their Saviour, the churches keep silent. Neither the Pope, whose lips overflow with pity on the lot of both the laboring man and of the bondsman in Africa, nor the leaders of the Protestant churches, have a word of condemnation for the persecutions of these Jews. Now is this, pray,

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the time for a speedy realization of Israel's Messianic hope? Does this general relapse into barbarism permit the Jew to seek alliances with the liberal wings of Christianity, whose liberality is very far as yet from lifting them above narrow prejudices and race hatred? Dare we, in the face of such great disappointments, recognize the predominance of Christian culture, by accepting the Christian Sunday as our day of rest, in place of the ancient Jewish Sabbath?

In times of persecution the least concession to the hostile power must be shunned as treason, say the rabbis. No! Let us declare before the world that we hope and long for a universal Sabbath day, not stained by the blood of persecution. Might not the Moslem Mosque again lead the Christian world back to civilization as she did before the Church took hold of Spain, and make Friday the peer and rival of Sunday? And why should we renounce the hope of setting up our time-honored Sabbath above both Sunday and Friday, to rally the entire civilized race under its shelter of divine peace and bliss?

The world still hates the Jew. "I am for peace, but when I speak, they are for war." The Jew is everywhere dreaded as the superior in the race for material and intellectual wealth and power. "No Jew need apply" is still the label of Christian club-houses and summer resorts. Will Jewish Sunday Services break these barriers, erected by prejudice, or convince our fellow-citizens of our loyalty to religion and State? Why, the progressive, the radical Jew is most liable to the charge of disloyalty, of infidelism. The lofty aims of Reform Judaism are least understood by the masses who regard the same as a cowardly surrender or as a compromise with the ruling church.

No, and a thousand times no. Our duty to-day is to maintain our Jewish identity, and to preserve our Jewish institutions without faltering, without yielding. We must, *with united forces, rally around our sacred Sabbath.* We can, and we must, make the influence of the Jew felt upon the great markets of the world, and force the mercantile world to recognize the Jewish Sabbath as a day of rest. Does not the Sab-

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bath of Sabbaths, the Jewish Day of Atonement, stop the wheels of business and silence the din and noise of the money exchange once a year? Why should the Jew not throw his whole power in the balance in favor of the still holier Sabbath, which is a loud protest against the worship of the earthly powers and the pledge and promise of a world united in peace and love? The time has arrived for a universal effort to *reconquer the lost Sabbath of the Jew.* We cannot but gain in the world's respect, in our own self-esteem, materially and spiritually, by a restoration of the pristine Jewish Sabbath. And, instead of lessening its powerful hold upon the people, Reformed Judaism must do its utmost in making the Sabbath resonant with the victory of the Jewish cause over its assailants. The Sabbath must again be rendered the great educator and instructor of the Jew, the disseminator of the seeds of truth and of love among the thousands of the poor. The question of *form* and *reform* should no longer interfere in matters pertaining to the very essence and vitality of the Jew. If we have a right to glory in our enlightenment, let us share our light of culture with our less educated brethren. If we feel proud of our progress, let it enjoin us to lead those forward who, from causes not their own, have been left far behind in civilization. Those millions of Jews, precipitately thrown upon the wide world, will, through our efforts, gradually become a powerful lever to unhinge a religion of hatred and preach and practice a faith of veritable love. The oppressed will become the redeemers of their oppressors, and only under the sign of the ancient Sabbath will that great victory be achieved by us. The Sabbath-day must, as of yore, be devoted to both congregational devotion and to instruction of the Jewish working classes. And, above all, we must do everything in our power to make the *Sabbath Eve* again resplendent with its pristine charm and lustre. The Friday evening was the Jewish fount of youth. From its crystal waters, the worried, the woe-stricken and wearied Jew drank and felt refreshed and re-invigorated. The domestic virtues of the Jews were cultivated at the festive board upon which the Sabbath lamp cast its radiance. We sorely need a revival of the

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Jewish family pride, a household reunion every week, as breakers against the treacherous pillars of the club-house with its life devouring whirl-pools. Is it too late to re-institute the Sabbath Queen in her bridal garb on Friday evening? Rather say, our much-vaunted progress is a misnomer. We, the Reformed Jews, sent out from our ark the dove with its olive branch of peace in its mouth, but it has come back to tell us that the waters of the deluge of sin and crime have not abated as yet. The time of peace and of unity is still far off.

Instead of doing away with the old landmarks, with symbols and signs of our faith, it is our present duty to refashion our religious forms and make them expressive of, and impressive with, great and lofty ideas. Reform has, for instance, done away with the wine as a means of hallowing the Sabbath and Festival days. Yet there is scarcely a more befitting symbol of the Sabbath joy, of family reunion and of cheer and comfort for the afflicted and the despondent than is the *cup of wine*. I, for one, feel that true progress lies not in abolishing but in improving the ceremonies of religion, and in making such innovations as tend to strengthen the loyalty and reverential piety of the people.

In the issue between the Christian and Jewish Sabbath, there is no choice left for the Jew loyal to his past, but to protest against the doctrine that Christianity stands for redemption of the human race. All that we know from an experience of nineteen centuries, is that the name of the Jewish Messiah has served to slander and to abuse the race that gave the Church her saviour. Our faith, our hope, therefore, must be bound up with the sign of the old covenant, the Sabbath, until history will put the seal of perfection upon the completed work of mankind, and proclaim the earth as the holy mountain of God and man as its king, the vicegerent of the Ruler on high. Which Sabbath will then obtain the victory? Which ring will then prove to be the genuine one? We leave that to God to decide, and in the meantime we wait and hope.

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A CHEMIST AS A PROPHET

By B. H. Hartogensis

HERBERT SPENCER, and other philosophers, have sought to bring science and religion to a reconciliation by claiming that each has its mysteries never to be unfathomed. Besides the incomprehensible things, that which must ever distinguish old established religions from modern science, are their teachings as to supernatural revelation. But, strange as it may seem, one branch of science, at least, can claim to have unveiled the future, not by bringing a voice from on high, not by reasoning from its eternal truths, but by making logical deductions from its own well-founded, but, nevertheless, merely provisional theories. That science is chemistry.

The average person thinks of the chemist as one whose sole business it is to examine dead bodies for poison, in cases of suspicious takings off, or confound him with the apothecary, though in England every compounder of drugs is entitled, in full right, to that name. To those who have visited a chemical laboratory, the most vivid and lasting impressions of the wonders of chemistry are the magic colors that the manipulator makes appear in the colorless liquids, causes them to change, chameleon like, and disappear as easily, at his will. To those beginning a study of the science, these wonderful reactions between the chemicals, and the not less subtle reasoning to account for them, constitute the science. The analytical chemist busies himself with making tests for the components of a given mixture, liquid, solid or mineral, ascertains the relative proportions of each, and the best way to get out that which is most desirable, or to be rid of the objectionable. The manufacturing chemist has his men grind, mix, boil, distil and crystallize his products in a mechanical way, after he, the scientist, has thought out and given them directions. On the other hand, the theorist deals largely with the philosophy of the science. He would make

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compounds with names almost interminable, and a composition as complex as conceivable, and this, in order that he may build up from the simplest inorganic and inanimate elements of nature, compounds closely related to the higher products of nature's incomparable laboratory. If he succeed in the last, he will proudly, but wrongly, claim to have imitated the life process. Or he may speculate as to the internal structure of these complex compounds and arrive at some conclusion as to the nature of the "molecule," and the form and general conduct of their constituent "atoms."

To explain these technical terms, such an ordinary every dayish affair as common table-salt will do very well. The chemist will call it "Sodium Chloride," a compound of the elements sodium and chlorine. By certain means this well-known necessity of life may be decomposed into these two entirely different substances. They are considered "elements," types of the ultimate constituents of matter, because no process known to man can break them into simpler substances. A small portion of this salt, "Sodium Chloride," when subjected to processes which do not alter its physical properties such as color, taste, specific gravity, etc., can be divided, one might almost say, *ad infinitum*; but there is a limit, and when that is reached, the division of the particle has been brought to the "molecular" stage. When, now, the chemist says that a molecule of this table salt is made up of one atom of sodium and an atom of chlorine, he means that if the molecule of either of the two elements, taken alone, be subjected to any kind of process, which will not cause it to enter into combination with some other element, it will not change its properties. But there are good reasons to believe that could man's eyes see the internal structure of an elementary molecule, it would be found made up of yet minuter particles, similar to each other in all respects which cannot exist, however separate and distinct in nature, for the shortest interval. How the chemist arrives at this conclusion as to the atomic make-up, and the proportions of each constituent in the salt molecule, cannot be entered into here. Suffice it to say that the reasoning is very exact, and the

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hypotheses on which it is based fall short only a little of actual demonstration. Even the spectroscope, which is used ordinarily to ascertain the constituents of the burning vapors of our sun, and of the yet more distant stars, has been called on to prove the elementary character of substances. Prof. H. W. Rowland of the Johns Hopkins University, has been making a special study of the spectra of certain elements and of their "lines," by means of his wonderful grating ruler, with 48,000 lines to the inch. He has compared the "lines" in such spectra, again and again, to make sure that each luminous vapor he is studying is always the same, and that it does not include that of some other element. For each has its distinctive lines corresponding with dark lines of the sun s spectrum. Each element is thus proven to be such as also that it enters into the composition of our great luminary.

The chemist next desires to assign an atomic weight to each element, and yet more theories, beautiful though intricate, are made use of. What he desires to state as the result of his investigations is, that from all facts at hand, he must conclude that an atom of the element, sodium, taken as example, will weigh twenty-three times as much as one of the unit element, hydrogen. The atomic weights of all the nearly seventy elements known to man have been ascertained by one method or another.

Bacon and Des Cartes long since suggested the idea of submitting the mechanism of science, its theories, simultaneously to experiment and reason, and this course is generally followed to-day. Under the all penetrating control of experiment, as practised in working laboratories, new theories, however crude, receive additional strength if they have any basis, or are rejected forthwith. Chemistry deals with many theories, which are subjected again and again to the burning crucible of investigation; but since they are concerned with the ultimate state of matter, actual proof and verification can never be reasonably expected of them, although no objection may be raised to the demonstration. The theories are not held for philosophic interest, but for the

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conduct of research of all kinds, even that ultimately technical or practical, for the basis of the most mechanical kinds of work are theories of the kind mentioned. Besides, it may be stated as a general rule that no investigation of importance made for pure science only, has not, at some later day, had application made of it in the arts. Hypotheses, then, numerous and interesting to the initiated, have made it possible for chemists to assign weights for the atomic constituents of the various elements, but none of them, not even the fundamental theory of the science, through which it has been built up to its present developed state, have yet been shown to be laws of nature. They may be demonstrated by mathematics, but as long as man's perceptive faculties are so limited and his reason so finite and fallible, they must remain tentative hypotheses, subject to the changes of time and discovery.

A very remarkable prophecy made by means of these atomic weights, was that announced more than twenty years ago, by Prof. Mendelejeff, before the Russian Chemical Society. He said that if the elements were arranged in tables according to the size of the numbers expressing their theoretical atomic weights, those elements having the smallest atomic weights would be found to be the most widely diffused through nature; and that in general, all varied in many of their properties "periodically," in such a table of sevens. A statement something like this had heretofore been received with laughter, as much as if such a similarity could be traced in a table, where the names of the elements were alphabetically arranged. Aristotle, it will be remembered, sought to establish a relationship between animals, whose arbitrarily given names resembled each other somewhat, and has been ridiculed for his pains.

The professor explained further, that if the elements were arranged in the series of seven, in horizontal lines, these similar chemical and physical properties of the family groups of element, would appear from the manner in which the groups of elements stood in the same vertical columns. This fact is a very striking one; it had from the very beginning the appearance of being a truth, and it has never been found

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to be otherwise. Indeed the fact that there were gaps in the table, as he arranged it, and contradictions with facts as then understood, has benefited the science in a most peculiar manner The chemists accepted the challenge of Mendelejeff's table, and delved more deeply and enthusiastically into investigation, to prove the truth of the accepted statements of the text book and the falsity of the deductions from the table. The discoverer, pointing to his table, insisted that certain elements had different properties from those usually assigned to them. On making investigations in the laboratory, often covering many. many months, the deductions from the law of the table were found to be more correct than the original research work. He also pointed to roughness in the table, and predicted that the atomic weights of certain of the elements needed correction. Again, after months of the most refined investigation, the arbitrary arrangement of more or less arbitrary numbers was vindicated.

But by far the most wonderful achievement of this prophetic table, was made in an attempt to account for three gaps between the numbers—gaps made necessary because otherwise certain elements would not be found in the family groups of elements of similar properties, where they undoubtedly belonged.

Prof. Mendelejeff predicted, as early as 1871, that these gaps would be filled at a certain time by numbers corresponding to the atomic weights of *elements yet to be discovered*, and that by virtue of their position in the table, they would have certain characteristics. He went so far as to name atomic weights for each of them, which can only be ascertained by the most expert chemists, after several months of the best work with the elements—to state that each would be found in nature in a certain kind of mineral, combined with certain elements, and that each would have the physical and chemical properties, which he then named. The three elements have been discovered, as predicted many years before, and vary very little indeed from the predictions made about them. They are Scandium, Gallium and Germanium, named respectively after the countries in which they were

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first discovered as elements: in Norway, France, and Germany.

Germanium was discovered as late as 1886, and published statements about it verify in a most astonishing manner the predictions made as to it fifteen years before. It is found to have an atomic weight within a few tenths, a density within a few hundredths, and a specific gravity within a few thousandths of a decimal point of the numbers that have been announced to indicate these properties. The method of obtaining the elements from its compound state in nature, the color of the element, the chemical formulae assigned to some of the compounds it forms, the properties of the latter, including their boiling temperatures, were ascertained to be so near what was predicted for the element by the professor, that it is difficult to imagine how he could have done much better had he been making an investigation with the element in his own laboratory. Prof. Lothar Meyer, a German chemist, announced about the same time as he, that this element, when discovered, would be easily fusible, have a low boiling point, and be brittle; he also named some of its electrical and magnetic properties; stated to what extent it might be bent or stretched, without breaking, etc., etc., with marvelous accuracy. Similar predictions made as to Scandium and Gallium were verified in much the same manner, and they all have excellent fits in the gaps which stood open for them so long.

These prophecies were not idle dreams, but were based on facts in hand; the results obtained were not due to chance, nor are they mere coincidences. The theosophist and mystic may claim that his golden cycle of seven has some connection with this periodic recurrence of analogous, chemical and physical properties, but arrangements in other series than sevens point out very much the same facts. It may even recall strikingly to some the Pythagorean key to the universe, in number and proportion.

When in 1845-46, astronomy achieved its greatest triumph by the location of the planet Neptune in a certain portion of the heavens, nearly a year in advance of its actual

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discovery, and that too by two investigators working independently, the world marveled, and rightly too. But the calculations of these astronomers were based on the actual fact that a sister planet, Uranus, was not moving in the orbit which had been calculated for it, by the very exact methods of astronomical mathematics. The extent of its aberration was also known. It was a grand triumph for the application of the law of gravitation enunciated nearly two centuries before.

But the table of Mendelejeff or, as it is better known, "Periodic Law," is merely a generalization—a theory, on which are based many other equally untenable hypotheses; it is founded on a theory. It is a suggestion thrown out something less than a century after the enunciation of the existence of elements and of the indestructibility of matter, by Lavoisier, which mark the beginnings of chemistry as a science. It was by means of this generalization that a scientist was able to make remarkable predictions about recondite somethings, such as elements are, predictions that required a decade and more to realize and verify—predictions that seem to agnostics to stamp the learned chemist as one gifted with such prophetic insight as theologians claim for God-inspired men. His table, more or less arbitrarily laid down, and, as has been said above, founded largely on hypotheses incapable of demonstration, was the basis of a prophecy unparalleled. It has given rise to some extravagant comparisons with Biblical prophecy on the part of enthusiastic rationalists, who are no longer religionists, and to the unwarranted suggestion, that "science has to some extent taken the place of religion, especially in bringing forth truths everlasting, and scientists are the men of God to-day, and the laboratory the source of their inspiration."

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THE PHYSIOLOGY AND PSYCHOLOGY OF THE JEW

By Professor Anatole Leroy-Beaulieu

THE remarkable series of articles by the learned Leroy-Beaulieu on the "Jew and Anti-Semitism," published in the *Revue de deux Mondes*, are characterized by an erudition well nigh astounding in a man to whom Hebrew literature and tradition must have been a *terra incognita* before he ventured on their exploration. Never was there a treatise written which exhausted the subject from a political, historical, ethical, ethnological and philosophical standpoint as thoroughly; and the impartiality fairly entitles the author to sit in judgment over a question which seems to absorb the attention of the civilized world at the present time, almost to the exclusion of every other question.

His third article in the July number is especially remarkable for his keen insight into the Jewish character and the portrayal of the physical growth and the soul-life of the Jew. We are unfortunately compelled to restrict ourselves to a few extracts; and we hope that, at the conclusion of these remarkable papers, the author will permit an English translation to be made and published in book form, as such a book will do more to enlighten the world on the subject of the Jew and anti-Semitism than anything written thus far.

He says: "When one thinks of the singularity of the conditions of existence allotted to the Jews, it is not surprising that, to the physiologist as to the statistician, the Jew presents certain particularities. The most striking is, that the longevity of the Jew is greater than that of the Christian. This little Jew, with his frail body and suffering mien, frequently seems to unite two things apparently contradictory: precocity and longevity. Of his longevity there can be no doubt. The fact is, that in certain countries, America, for instance, the Jews are the most coveted clients of life insurance companies. . . .

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Another fact of equal interest is, the Jew, as a rule, multiplies more rapidly than his Christian neighbor. This is easily explicable in the Orient and in Eastern Europe, where the rabbinical laws and customs are still held in honor. There the Jews consider it a duty to marry young and to bring up a large family. Among the Jews in the Occident these early unions have gone out of practice. Israel, in this respect, follows our example. The Jews of Europe and America, as a rule, marry at a later age than the Christians. Something which I could hardly believe, however, seems to be a fact—namely, that the Jews nowadays have, in proportion, fewer children than the non-Jews. They make up for it, however; they lose fewer children. Thus the excess of births over deaths is in favor of the Jews. We are compelled to attribute this superiority of the Israelite to the mutual assistance practised among them. This is not due to a racial particularity, but to a purely physiological condition; it must, undoubtedly, be attributed to the habits, to the spirit of attachment prevailing among the Jews, to the devotion of the parents, the care given by the mother to her children, and also to the chastity of the conjugal bed, to the exigencies of the law, to the regard and respect of the husband for the health of his wife. It is remarkable that the biostatic privileges of the Jews commence already before their birth. There are fewer still births among them than among the Christians. A fact which also redounds to the honor of the Jews must also be mentioned here: that there are fewer children born out of wedlock than among the Catholics or Protestants. In this respect, a general observation will be in place here. It has been remarked that the biostatic differences between the Jew and the Christian diminish in proportion to the advance from the East to the West, from countries where the Jews live isolated, to countries where they live in constant intercourse with the general population. The more they assume the habits and the customs of the Goyim, the less they become distinct in body and soul. Let them be baptized, and, at the expiration of two or three generations, the statistician will find nothing singular any more. At the

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bottom of all differences between them and their neighbors is found the law, the Thorah. In reality, the advantages which the statistician meets with in the Jew must, to a great extent, be attributed to their religion and their rites. Let Israel always be true to the Thorah, and his superiority over the "eaters of pork" will become more manifest than ever.

It has been observed in several countries that the Jews seem to enjoy a certain immunity from several infectious diseases. That fact has been so well established that it cannot be denied. These immunities seem to us to be due to the observance of the law, particularly to the rules of bodily purity and the purity of the food of which they partake. The law has for Judah a prophylactic value. One should always be mindful of the relation which it bears to the body. Certain modern scientists maintain that morality is nothing but a sort of hygiene. Certainly this cannot be applied to the law given amidst the lightning on Sinai. In practice, however, the law and the rabbinical code reach the same result as positive morality. Judaism has placed the law at the service of hygiene; it turns piety to the profit of health. The Torah intended to make Israel a sane and saintly people—*sanus et sanctus.* The two ideas are, with them, closely knit together. No religion has taken similar precautions against maladies and against epidemics. In this regard, the prescriptions of the Jehovah, or of the Talmud, approach singularly those which our academies of medicine would establish through civil laws. The minute rules of the law concerning the meats of animals destined for the food of man appeared for a long time as puerile. And here it is, where, after 3000 years, our physiologists have come to vindicate the Bible. The Torah has a science of its own; one would almost say that the redactor of the Pentateuch has forestalled M. Pasteur. "Moses," said a Polish Jew, "had discovered the trichinae, the reason that he prohibited the meat of the hog."

The fact is that most of the animals declared impure in Leviticus: the hog, the rabbit, the hare, the mollusks, the shellfish, are forbidden to-day in various diseases, especially

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diseases of the skin. "It could be almost maintained," said a physician to me, "that the lawgiver of the Hebrews was familiar with tuberculosis, considering the precautions taken against it. He had divined, thirty centuries before us, that phthisis can be transmitted from the animal to man." Therefore the *shochet*, the slaughtering official of the Israelite, is bound to reject every carcass which, at the inspection, presents the slightest adherence of the pleura; he inflates the lungs of the slaughtered animals for the purpose of verification.

Progress for us Christians would in these matters mean to return, after 2,000 years, to the practices of the ancient Hebrew. . . ." We have not the space in the present issue to reproduce more of the remarkable treatise. One more extract must be sufficient. "One of the principal traits which seem to distinguish Jews and Jewesses, is their precocity. Can the rapidity of their physical development be contested—a development often interrupted by bad living, an insufficiency of nourishment? It can certainly not be denied that their intellectual development is astounding. This precocity of the Jewish intellect every one of us has had the opportunity to remark. I, for my part, have often been struck by by it. Perhaps the success of the son and daughter of Judah in the colleges and schools to which they are admitted is not strange. It is well known that in this modest scholastic arena the crowns are borne off by these athletic waifs. On all the fields of Europe they lead in the classic contests. I have heard Germans demand, on account of this intellectual precocity of the Jews, that the children of Israelites should not be educated in the same schools with other children." "Between the sons of the North, the pale German with the blonde hair and slow intellect, and these sons of the Orient, with the black eyes and the rapid comprehension, the contest," they say, "can not be equal." To what can this pre-timely maturity, this quick unfolding of the Jewish intellect be attributed? Is this only due to the racial quality and to the Oriental blood? Is it not rather the result, as much and even more so, of the historical education, the secular selec-

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tion, the length and intensity of the struggle for existence through which one hundred generations had to pass? Made sport of, insulted buffeted, beaten as a boy, the little Jew, since his boyhood, has learned to reflect, to observe others and observe himself. The precocity of his reason is frequently nothing else than the precocity of his suffering. He had too soon and too dearly acquired the experience of the hardness of life; his childhood is stunted; his youth is brief; the hour of self-support and of effort strike sooner for him; and the age of vain hopes is briefer. I have often observed his thoughtful figure: it is one of the traits of the race. Morally as well as physically the Jew has but a brief youth. . . . The Jew, it might almost be said, is born old—his look, so piercing and intent, is often that of the old man. It seems as if he had about his person an air of antiquity, like the houses of the *Judengasse*. In reality, the Jew, the son of a Jew, is of an ancient race; and his taste, his passions, his character, his temperament, all that there is of him, is derived from that. Whether or not he descends from the Patriarchs entombed in the grotto of Hebron, the Jew belongs to an ancient family; he has behind him a long line of ancestors; he alone, without exaggeration, can trace his genealogy across the ages almost to prehistoric time. At the side of the Jew, the oldest people of ancient Europe are but boys. Which of our dynasties, or of our feudal houses would dare compare the length of their years to that of the House of Israel? And it is not solely an antiquity of date. Israel is also an ancient race by the antiquity of its culture. It is a long time since, that for the son of Judah—in Jerusalem, in Babylon, in Alexandria—the work of the head and the hard work of the brain commenced. If we wish to consider the Jews as a race, the principal fact is probably this, that it is the race of the most ancient culture of our Mediterranean world; it is, at the same time, that whose culture goes farthest back, and has never suffered the slightest interruption. Twenty centuries for one human family is a long training. What are, in comparison, the descendants of our *bourgeois* families, or the sons of the Crusaders, to Levi, the

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sons of the Levites, or to the sons of the numerous Cahens, Cohens, Kans Coehns, whose authentic ancestors, the Cohanim of the Temple, burned the incense before the Eternal upon the altar of perfumes, before going under the shadow of Babylon, to dispute about the origin of the world with the divinators of Chaldee, or the Magi of Tran! . . . "

Editorial Notes.

THE DEATH ROLL.

DURING the past month America has lost two men who have inscribed their names indelibly upon the annals of the country as minds that wielded an immense influence for good and as leaders of progress and a higher civilization.

James Russell Lowell was a poet by grace divine, whose conception of his mission as teacher turned his song into a potent instrument to instruct, correct, and elevate the American people at a time when a step in the wrong direction would have worked incalculable mischief. The first series of his "Bigelow Papers" required no little courage, as he went counter therein to the popular enthusiasm for the Mexican war. But his sense of right and justice knew no fear, and the modern prophet performed his task of proclaiming the truth that was in him. As a statesman, he brought honor and credit to his country, and England honored him as flesh of her own flesh. He was a representative of the best and truest in the American character, and as such his career was of vast influence for good. His works will be counted forever as part and parcel of what will form in the future the classical American literature.

George Jones, one of the founders and for many years editor of *The New York Times* embodied in his life and character the true type of a public leader; of the man, destined to stand at the helm and point out the safe course, and who compels the multitude to follow the direction indicated. George Jones was not conspicuous as an editorial writer, but determined with unswerving precision the policy which his paper pursued, when he assumed full charge after the death of Henry J. Raymond. The purification of the municipal atmosphere by the destruction of the Tweed combination was due to

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his unfailing courage and incorruptible purity. The reversal of that verdict of the people in favor of Samuel J. Tilden as President of the United States must also be ascribed to the attitude of the *New York Times*; of course, there are many who doubt the justice of that attitude. But no one doubted the purity of the motives of George Jones. His name and memory will be honored for ever side by side with that of Horace Greeley, Henry J. Raymond and other great American journalists.

Leopold Dukes, one of those profound Hebrew scholars, who took rank with Zunz, Rappaport, Chorin, as founders of modern Hebrew science, died in Vienna, in the 82d year of his age. Few people were aware that the man who, a few decades ago. surprised and gladdened the hearts of Hebrew scholars with his erudite researches in Hebrew literature and history, was yet in the land of the living. Of late years, he led a retired life, and the announcement of his death causes the most profound regret, as there are but few Hebrew scholars in modern times who follow the same path. His first publication, "Rabbinishe Blumenlese," was widely read, and as a scientific and at the same time popular collection from Talmud, Midrash and Apocrypha it has not been, and will not easily be superseded. The last of Dukes' formal works was "Philosophisches aus dem Zehnten Jahrhundert," which appeared in 1886. He was a contributor to many periodicals, and he also edited a number of ancient manuscripts found in the library of Oxford. His works will live after him, and some day scholars will be found who will continue to build out the excavations by which he and his confreres dug into the rich mines of the past, bringing forth priceless and estimable treasures.

Mrs. Caroline Wolf, the beloved wife of Hon. Simon Wolf has been carried to her last resting place. She had been a sufferer for a number of years but bore her burden with angelic patience. She was a true mother in Israel, the devoted companion of her genial, tirelessly active husband. ever encouraging him in his noble and unselfish labors that made him one of the foremost philanthropists among his brethren, sharing his literary labors and stimulating his noble ambitions. As a devoted mother she infused into her children the highest and the best aspirations, and in their achievements will be immortalized the noble spirit which has fled the mundane sphere to dwell forever in the glorious region of the pure, the noble, the virtuous of the race.

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Nathan Dosenheim, an honored citizen of Hudson, N. Y., died recently, mourned deeply by the people of that city. He enjoyed the reputation of an upright, honest business man, and his fellow-citizens showed their appreciation by electing him a number of times as a member of their Municipal Board. His funeral was largely attended.

THE newspaper palaces of this city, from which "the fifth of the great powers" diffuse light, intelligence and information throughout the land, shaping public policy and public morals are receiving an addition by the stately edifice being erected by the *Mail and Express*, the corner stone of which was laid on the 19th of August. Under the enterprising leadership of Col. Elliot F. Shephard, the *Mail and Express* has become a power for good. May its prosperity increase in the new home and may it continue to shine as a beacon of enlightenment and civilization.

Affairs of the Order.

SECRETARIES OF DISTRICT GRAND LODGES.

District No. 1—S. Hamburger, 57th Street and 3d Avenue, New York City.
District No. 2—Abraham Abraham, Cincinnati, O.
District No. 3—M. K. Cohen, 1334 Marshall Street, Philadelphia, Pa.
District No. 4—Louis Blank, 121 Eddy Street, San Francisco, Cal.
District No. 5—S. S. Nyburg, 803 Hollins Street, Baltimore, Md.
District No. 6—E. C. Hamburger, 59 N. Clark Street, Chicago, Ill.
District No. 7—Nathan Strauss, New Orleans, La.
District No. 8—D. Wolff, Kaiserstrasse 11, Berlin, Germany.
District No. 9—Joseph Stern, Bucharest, Roumania.

HASTY LEGISLATION.

To the Editor of THE MENORAH:

In your August number, under the head of "Hasty Legislation," the Sec'y of District No. 2, in my opinion construes, the law to which he therein refers in a very narrow manner. It seems to me, that the law should be construed somewhat with the intentions of its framers in view. As I understand it, every lodge must have at least two meetings in each month, excepting July and August. There is no prohibition from having as many monthly meetings as a lodge may desire, nor is there any prohibition from meeting nightly in July and

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August. This is left for each lodge to determine. The only mandatory part of the law is, that a lodge must meet at least twice in the months specified.

A further examination of this law with a view to ascertain what the Convention meant reveals the fact clearly to my mind, that each lodge excepting in July and August, must have at least one meeting wherein only matters to which the public could be admitted should be discussed.

Fraternally,

DAVID STROUSE,
Sec'y of Horeb Lodge No. 25.

New Haven, Ct. Aug. 1st, 1891.

Pursuant to the call of the Executive Committee of the I. O. B. B., which has determined to carry out the instructions of the Constitutional Convention, District Grand Lodge No. 5 is to assist in solving the Russian problem by distributing the exiles over the country away from the larger cities. Grand Secretary S. S. Nyburg has issued a circular letter to all the subordinate lodges in his district—thirty-five in number—in Maryland, the District of Columbia, Virginia, North and South Carolina and Georgia. A lodge was recently started in Sumter, S. C. In the circular the subordinate lodges are directed "to communicate with the Executive Committee, with their grand lodges and lodges in their respective districts, and with other existing organizations in their locality having similar objects in view in order to select such assistance and take such steps as will serve for the purpose of finding positions where work is required and where workmen can be placed. It is well known that in many country places there is a dearth of laborers, and where able-bodied men and women willing to work are ever welcome. Not charity of money is needed, but charity of heart. Personal exertion is required; self-sacrifice and a devotion to a duty incumbent upon us as American citizens, not to speak of the fact that we are American Israelites." Secretary Nyburg expects to convene his committee in ten days.

The B'nai B'rith Lodges in Germany have sent this year 196 poor children into the country for the whole season and afforded 35 children a partial admission to a sanitarium.

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LITERARY NOTES.

In an article on "Europe and Cathay" in the September *Atlantic*, John Fiske gives a graphic outline of Europe at the end of the tenth century:

Let us for a moment recall what was going on in Europe in the year of grace 1000,—just enough to get a suggestive picture of the time. In England the Danish invader, fork-bearded Swend, father of the great Cnut, was wresting the kingship from the feeble grasp of Ethelred the Redeless. In Gaul, the little duchy of France, between the Somme and the Loire, had lately become the kingdom of France, and its sovereign, Hugh Capet, had succeeded to the feudal rights of lordship over the great dukes and counts whose territories surrounded him on every side; and now Hugh's son, Robert the Debonair, better hymn-writer than warrior, was waging a doubtful struggle with these unruly vassals. It was not yet in any wise apparent what the kingdoms of England and France were going to be In Germany, the youthful Otto III., the "wonder of the world" had just made his weird visit to the tomb of his mighty predecessor at Aachen, before starting on that last journey to Rome which was so soon to cost him his life. Otto's teacher, Gerbert, most erudite of popes,—too learned not to have had dealings with the devil,—was beginning to raise the papacy out of the abyss of infamy into which the preceding age had seen it sink, and so to prepare the way for the far-reaching reforms of Hildebrand. The boundaries of Christendom were as yet narrow and insecure. With the overthrow of Olaf Tryggvesson in this year 1000, and the temporary partition of Norway between Swedes and Danes, the work of Christianizing the North seemed for the moment to languish. Upon the eastern frontier the wild Hungarians had scarcely ceased to be a terror to Europe, and in this year Stephen, their first Christian king, began to reign. At the same time the power of heretical Bulgaria, which had threatened to overwhelm the Eastern Empire, was broken down by the sturdy blows of the Macedonian Emperor Basil. In this year the Christians of Spain met woful defeat at the hands of Almansor, aud there seemed no reason why the Mussulman rule over the greater part of the peninsula should not endure forever.

Thus, from end to end Europe was a scene of direst confusion; and though, as we now look back upon it, the time seems by no means devoid of promise, there was no such cheering outlook then. Nowhere were the outlines of kingdoms or the ownership of crowns definitely settled. Private war was both incessant and universal, The Truce of God had not yet been proclaimed. As for the common people, their hardships were well-nigh incredible. Amid all this anarchy and misery, at the close of the thousandth year from the birth of Christ, the belief was quite common throughout Europe that the Day of Judgment was at hand 'for a world grown old in wickedness and ripe for its doom.

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PUBLISHER'S NOTES.

BEST & CO.'S Lilliputian Bazaar is well known to all who have children to clothe, and the labor of bringing up a large family in these days is greatly reduced by the completeness and perfection that this house can offer in providing them with everything necessary to clothe them. There is nothing from the dainty little wardrobe made for the infant up to the complete outfit for boys or girls of 16, but can here be found. They manufacture their own goods largely and have many novelties in the line of children's wear, as well as all of the standard garments. Infants' Layettes are a specialty with this house, the daintiness and beauty of which cannot be surpassed. They may be found made by the machine or hand, and are also very reasonable in price.

FRED. DOLLE.—For more than five years Mr. Fred. Dolle, 348 West Madison Street, Chicago, has made a specialty of concaving and selling high grade Razors, which have obtained for him a most enviable reputation amongst the tonsorial profession, as barbers particularly realize the difficulty of obtaining a really first class razor, one that will take an edge and hold it after it has one. Importing only the best blades and grinding them themselves, they are in a position to offer in their No. 348 Razor an article that truly makes shaving a luxury.

DECEPTIVE COUNTERFEITS.—Manufacturers of adulterated food products, like makers of counterfeit money, grossly deceive an unsuspecting public. Especially is this the case with baking powders containing ammonia, alum, and other health-impairing adulterants. The only safe course to pursue as to the purchase of a cooking preparation is to know all its ingredients. The formula of Cleveland's Superior Baking Powder is published far and wide for the benefit of the public, so that consumers are not left in doubt as to its constituent elements.

Then, too, the highest scientific authorities certify over their own signatures to its purity and reliability. This certainly ought to be conclusively convincing to every housekeeper and food consumer.

WHAT IS CASTORIA?—Castoria is Dr. Samuel Pitcher's prescription for infants and children. It contains neither Opium, Morphine, nor other narcotic substance. It is a harmless substitute for Paregoric, Drops, Soothing Syrups and Castor Oil. It is pleasant. Its guarantee is thirty years' use by millions of mothers. Castoria destroys Worms and allays feverishness. Castoria prevents vomiting Sour Curd, cures Diarrhœa and Wind Colic. Castoria relieves teething troubles, cures constipation and flatulency.

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Castoria assimilates the food, regulates the stomach and bowels, giving healthy and natural sleep. Castoria is the children's panacea—the mother's friend.

W.& J. SLOANE.—To any one interested in autumn housefurnishing, the display made by Messrs. W. & J. Sloane, of Broadway and Nineteenth Street, is a marvel of attractiveness. Their large and varied trade compels them to keep constantly in stock full lines of moderate and low-priced goods, as well as fabrics of much greater cost, so that no one, whatever their circumstance, need seek in vain in it for suitable and satisfactory furnishing. Those desiring to furnish and decorate interiors with strict regard to correct artistic taste, will meet experts well qualified to advise and suggest floor coverings, hangings and fabrics to meet all the varied requirements in this artistic business.

HINTS ABOUT BLEACHED HAIR.—The use of bleach for lightening the hair has been in constant use for many years. At first it produces a very agreeable shade, but its continual application makes the hair brittle and gives it the appearance of tow. To the practised eye it is an easy matter to distinguish hair upon which bleach has been used. The great difficulty hitherto has been that ladies using it soon get tired when the tow stage has been arrived at, then there is a desire to return to something like their natural shade. This can only be done by the use of the Imperial Hair Regenerator, which gives to the hair any shade of color desired and restores the natural glossy appearance. Well might Patti declare "There is nothing in the world for the hair like it." Ladies who have spoiled their hair by using other preparations should at once consult the Company at their Reception Rooms, 54 West Twenty-third Street, New York. Absolute satisfaction guaranteed when applications are made by our artists. Sold at $1.50 and $3. Refuse all substitutes, as they are worthless.

CO-OPERATIVE HOUSEKEEPING.—One of the fairest dreams conjured up by Edward Bellamy in his popular book, "Looking Backward", and one which, in these days when servants are the mistresses, has a special attractiveness to every home maker, is co-operative housekeeping. To the complete building of this castle, in any more substantial material than air, is a long look ahead, but at least one or two solid blocks are even now ready for the foundation. It is claimed, and the claim is not disputed to our knowledge, that, in the manufacture of the well-known washing compound, Pearline, chemical science, the most advanced mechanical appliances, and bold and sagacious business methods, are all co-operating in an eminently successful manner with the housekeeper in her difficult task of "keeping things clean." The best results, at the least outlay of time, temper and money—each one of the millions of packages of Pyle's Pearline sold every year is a practical demonstration of how to solve this difficult problem, in one direction at least.

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S. WECHSLER & BRO.—We call the attention of our readers to the advertisement of S. Wechsler & Bro., Brooklyn, in their new departure, the China, Glass and Housefurnishing departments. Their new buildihg on Fulton Street, Brooklyn, is, without doubt, the handsomest business house in the country, and their basement, where these new departments are situated, is a veritable fairyland, with all the lights and mirrors, and we would advise all our readers to go and inspect it when in need of such goods.

VAN HOUTEN'S COCOA.—"Once tried, used always."

DEAFNESS CAN'T BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75c.

FOR over fifty years, MRS. WINSLOW'S SOOTHING SYRUP has been used by mothers for their children while teething. Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures diarrhœa, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP."

ERRATA TO THE "SABBATH DAY OF THE JEW."—After the sheet containing Dr. Kohler's article had gone to press, these few errors were discovered:

P. 152, a comma after "Sabbath," on fifth line; on 18th line, "skill" should be "shield."

P. 156, on 13th line, read "Shabuoth" instead of "Sabbath."

P. 157, 9th line from bottom, read "land" for "law."

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THE MENORAH

VOL. XI *OCTOBER, 1891* No. 4

BOERNE, HEINE AND LASSALLE

SOCIALISM, as a political faith, is more widely diffused in Germany than in any other country. It has its representatives in Parliament, in the Academical chairs, and compels government to enter into negotiation with it as one of the dominant parties. Ferdinand Lassalle, if he was not the father of the principle underlying it, was the founder of the socialistic organization. He organized in 1863 the first German Workingmen's Association with 600 members, and this body was probably the nucleus from which all the workingmen's societies sprung with which Germany is honeycombed to-day. The suffering, the misery, the starving which he saw, wherever he turned, echoed and reechoed in his sensitive soul, filled it with the unutterable pain of commiseration, until he evolved out of his fertile mind a system which he hoped would revolutionize the social fabric and bring redemption to the toiling millions. Paul Lindau recently published in *Nord und Süd*, the diary which Lassalle kept in his school-days and we gain from it an insight into the workings of his youthful soul. It enables us to understand better the growing of a mind and character which brilliant and erratic at the same time, presents contradictions enough to put the psychological student in despair. The man who wrote, 'The philosophy of Heracleitos, the dark," a work of profound, abstract erudition, can not be well reconciled with the man who fired the masses to the fever-heat of revolution, by his "What now? A workingmen's problem;" he is a puzzle difficult to solve. The man who in his habits was the paragon of refinement, an aristocrat that feared the touch of the rough hand of the laboring

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man, seemed to have taken into his heart all the pains, troubles and sufferings of those who looked to the earnings of their day's labor to provide food for themselves and those that depended upon them. He did not brood in his chamber over the great world problem of the origin of evil, he did not dream out a system of despairing pessimism, but optimistic Jew as he was, he diagnosed the disease and went to work to think out a remedy and offer it to the world as something worth trying. Nor was he contented to theorise merely; he agitated, and put his theory to the test. He had a mind as sensitive as that of a weak girl, but patient suffering was not in his make-up. He roared like a wounded tiger at the injustice and wrong that was committed against him or those he loved, nor was he willing to be a "lamb-like" martyr, but was ready to seize the opportunity and the weapon to return blow for blow. His first sense of injury was probably felt as a Jew, a member of the race that seems condemned to be the eternal martyr in the world's history. Let us hear him when he reads of the Damascus affair, where a massacre of the Jews was contemplated under the preposterous charge of having slaughtered a Christian child for ritual purposes.

"Oh, it is terrible to read, terrible to hear, without one's hair standing at an end and the heart being filled to overflowing with rage! A people that endures this is frightful; let it take revenge or suffer in silence. True, fearfully true is the following sentence in the reporter's account: 'The Jews of this city are subjected to cruelties as only the pariahs of this earth can stand without rebelling.' The Christians, then, are surprised at our slow-coursing blood, that we do not rise, that we do not prefer to die on the battle-field, than to be slowly tortured to death. Were the oppressions which caused the Swiss, in times gone by, to rise, greater? Was there ever a revolution which was more just than would be the one in which the Jews would rise in that city and fire it at every corner, and blow up the powder magazine and die side by side with their tormentors? Cowardly people, you do not deserve a better fate. The worm stepped on turns,

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but you bow deeper! You know not how to die, to destroy; you know not what just vengeance means, you know not to bury yourself with your enemies and to tear them to pieces yet in the death-struggle. You are born to remain a slave!"

Thus spoke the boy, and are not these burning words applicable to-day in the disgraceful Jew baits in which the Jews are hunted and driven like wild beasts.

But the wrong done to him in the people of his race and religion was merely arousing his indignation against those whom he considered the persecutors of the lowly, the toilers, the workers,—against the feudal lords and dynastic princelings, against all who abuse the power which position, station and wealth gives them. He thus writes:

"Two extremes struggle now in my bosom. I would like to rush out into the world, there conquer my fortune with my own hand, and then again there are moments when I seem to have no greater desire than the peaceable stillness at home, in the circle of old friends. Two other extremes seem to struggle in my breast. Shall I be wise, shall I be virtuous? Shall I turn the cloak to the wind, flatter the great, sneakingly seek advantages and position by intriguing, or shall I, like the most obstinate republican, cling to truth and virtue, have no other consideration than these and have no other aim than to deal a deathblow to aristocracy? But no, though I have undoubtedly talent for it, I will not become a grinning, cowardly courtier. I will proclaim liberty to the world and were I to die in the attempt. I swear it by God under the stars, and a curse on me if ever I become false to my vow!

All men born equal,
Are of noble birth!
And thus it will and must be."

We have seen in the young soul the sparks that are to light up later an unquenchable torch of liberty and human emancipation.

When he came back from the preparatory schools his father asked him what profession or study he desired to follow. His answer was:

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"The greatest, comprehensive study of the world, the study which is allied closest with the holiest interests of humanity,—the study of history!"

When his father asked him whether he considered himself a poet, he answered:

"No. But I want to devote myself to journalism. Now is the time in which the most sacred objects of humanity are fought for. To the end of last century the world was kept in the chains of superstition. Then through the power of minds, a material power arose which bleedingly shattered the existing institutions into fragments. The first outbreak was terrible and had to be so. Since then the fight has been uninte rupt-edly carried on. It was carried on not by the vulgar physical power, but by the power of the mind. In every country, in the midst of every nation were those who fought, fell or conquered with the word. The fight for the noblest objects, is conducted in the most noble manner. Of course, later on physical force must come to the a sistance of truth, because they will not have it otherwise, the people on the thrones. Well then, let us not excite the people, no, let us en ighten them and teach them!"

Ane therein we see foresh. dowed the life of the man. In spite of his fiery, excitable nature, he did not incite to force, but believed in the power and force of instruction and enlightenment. Thus the German, Breslau Jewish boy became one of the apostles of liberty and progress. Though mentally dwelling on the sunny heights of culture and refinement he stepped down to the masses that bore the burden of hard toil and proclaimed his message of redemption through the mouths of the sorrow-laden workmen. Denounce the Jews German anti Semites, as much as you will, they have given you the apostles of liberty and they have delivered that message because they were Jews.

Another one of these apostles was Ludwig Boerne, or Loew Baruch Boerne, as his name originally was. His "Letters from Paris," were a veritable torch which set the nightcaps of the dreaming German Michel afire and effected a commotion that has not been quieted to-day yet. All the

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revolutionary songs of the liberty-inspired poets did not have as much effect as these caustic, sarcastic, biting epistles of the German Jew had, and he became a revolutionist because he felt the iniquity of the discrimination of which he, the Jew, was a victim. His soul rebelled against the load, centuries old, that weighed upon him and his brethren and crushed them to earth. His acute intellect recognized too well that the injustice from which he suffered was but the symptom of a system of injustice which held Germany in feudal captivity.

He was not a German pedant to formulate a political system, he saw that the habits and customs which had become ossified and formed the backbone of slavish servility, upon which the social fabric rested had to be destroyed and he used his acid sarcasm as a dissolvent, and he was successful. His quiet doffing of the religious coat, that was his by birth, did not change his nature, nor his philosophy. There was in him a strange mixture of the pagan, the sceptic and the romantically-inclined Jew, with a well-grounded religious mind. His rambling talk reported by Heine is a delightful specimen, that shows us the man as he is. Walking together through the Judengasse he said:

"Look at this *gasse* and then vaunt of the mediæval age! the people are dead that have lived and shed tears there, they can not contradict, when our crazy poets and still crazier historians, when fools and jesters of the old magnificence have their productions published, but where the dead people are silent, there the stones speak the louder the language of the living."

A melody struck the ears of the two poets, and Heine putting to him the question, what song this was, he answered:

"It is a good song, a lyrical masterpiece which will hardly find its equal in this year's almanac of the muses . . . Perhaps you know the song in the German translation, We sat by the river at Babylon, our harps hung on the weeping willows, a. s. f. a magnificent poem; and old Rabbi Chayim sings it well, with his trembling worn-out voice; the Sonntag might sing it probably with greater melodiousness,

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but not with so much expression, with such great feeling . . . Because the old man hates the Babylonians, and has his daily cry on account of the destruction of Jerusalem by Nebuchadeneser . . . He can't forget that misfortune, though a world of things have happened since, and even recently the destruction of the second temple by Titus, the bad man. I must namely call your attention to the fact that old Rabbi Chayim looks upon Titus by no means as a *delicium generis humani*; he looks upon him as a bad, bad, man, who has been visited by God's vengeance. . . . A small fly found its way into his nose, which growing larger and larger rumaged around in his brains, and caused him such terrible pains, that he only found relief by the noise made by several hundred iron workers striking upon their anvils. It is very remarkable that all enemies of the Jews end so badly. You know how Nebuchadeneser fared, in his old age he changed into an ox and had to eat grass. Look at the Persian Prime Minister Haman, was he not hung at Susa, the capital and Antiochus, the King of Syria, did he not rot alive, eaten up by vermin? Their successors, the Jew-baiters, should have a care . . . But what is the good, they do not scare a bit, the terrible example has no effect on them, and only recently I have read a pamphlet against the Jews, by a Professor of philosophy who calls himself *Magis Amica*. He too will eat grass; an ox he is already by nature, he may perhaps be hung once when he insults the favorite wife of King of Flachsefingen, and he is sure to be bitten already by vermin like Antiochus. I should much prefer that he would go on a sea voyage and be wrecked on the north-African coast. I have read lately that the Mohammedans who dwell there, feel themselves justified by their religion to make slaves of all Christians who are stranded at their coast and are captured. They divide among themselves these unfortunate people and use every one according to his capacity. Thus an Englishman who travelled recently in those parts found a German professor who had suffered shipwreck and been made a slave, but was fit for nothing else than to have him sit and hatch eggs; he was namely a mem-

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ber of the theological faculty; all I wish now is that the *Dr. Magis Amica* would get into such a situation if he would hatch his own eggs for three weeks, (if duck's eggs, it would take four week,) thoughts would strike him of a variety, which he had never entertained before, and I wot he would condemn religious fanaticism, which degrades the Jews in Europe and the Christians in Africa, and bestializes even a doctor of theology below a brooding hen. . . . The chicks which he hatches would taste very tolerant, especially if eaten with a sauce *a la marengo.*

He was a republican of the purest cast; he laid bare the irrationality, the incongruity of the aristocratic and monarchical system, the injury which it works upon the progress and development of society, what Rousseau and Voltaire were to France, Bœrne was to Germany. He loosened the soil and made the rising of 1848 a possibility, and thus the German Jew, Ludwig Baruch Bœrne, became an apostle of freedom to a nation that tolerates Jew baiting at the *fin de siecle.*

Heinrich Heines influence upon the progress achieved by Germany, was no less potent than that of the two other apostles of freedom. His disposition was that of a *Hellenist* unlike that of *Boerne*, whom he called *Nazarene*, on account of his rather ascetic mode of life; he emptied the cup of life's enjoyment and pleasures to the dregs, but his mental make up presented the full characteristics of the Hebrew. His philosophy was also pagan until his closing years, when he seemed to return to his youthful love, though not without pouring out the gall of bitterness over life which knew no other faith than that of poetry, for which he cut out new paths. His "Reisebilder" and his poems became the rage of all German circles, and were devoured by kings and princes, as well as workmen, down to the servant girl. He loved Germany with the intensity of an enamored lover, but official Germany could not bear his sarcasms, his cutting stings, blasphemies, his faun-like laughter; it cast him out, but could not help reading his evolutions as they dropped from his Parisian den, and he shamed them into a higher and

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freer stage of culture. He laughed at the Jews, but felt every insult that was hurled at them; and when his Hellenic nerves were exhausted, he took up his Bible again and he read it, and the history of his people with different eyes.

"I was not especially in love with Moses," he writes, "probably because the Hellenic spirit was predominant in me, and because I could not forgive the law-giver of the Jews his hatred against the plastic art. I did not see that Moses, in spite of his enmity against art, was nevertheless a great artist himself and possessed the true genuis of art. Only that genius, like that of his Egyptian countryman, was only in the direction of the colossal and the imperishable. But he did not form his works of art like these Egyptians out of brick and granite, but he built human pyramids, he chiseled human obelisks, he took a poor race of shepherds and made a nation of them, which was to withstand the ages, a great, an eternal, a holy nation, a nation of God which could be an example to other nations, yet which would become a prototype to humanity; he created Israel with greater justice than the Roman poet erected. May that artist, the son of Amram and of the midwife Jochebed, boast of having a monument that would outlast all the monuments of ore!

"As of the master workman, so have I never spoken with becoming reverence of the Jews and this also on account of my Hellenistic nature, to which the Judaic asceticism was repugnant. My predilection for Hellas has diminished since. I see now that the Greeks were but handsome boys. The Jews, however, were always men, mighty men, that could not be bent, not only of yore but until this day, in spite of the eighteen hundred years of persecution and suffering. I have learned since then to appreciate them better, and if pride of birth were not a foolish contradiction in champions of revolution and in contrast with their democratic principles, the writer of these pages would be proud of his lineage from the house of Israel, a descendant of those martyrs that have given the world a God and a morality, and who have fought and suffered upon all battlefields of the mind."

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Temple Beth-El, New York,

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"The history of the Middle Ages seldom contains in its annals the names of such knights of the holy spirit, because they usually fought with closed visors. The deeds of the Jews are as little known to the world as their nature proper. They are presumed to be known because their beards have been seen, but that was all that became visible and, as in the Middle Ages, they are a walking mystery in our days. It might be revealed on the day of which the prophet foretells, that there will be only one shepherd and one herd and the just who have suffered for the salvation of mankind will receive his glorious recognition."

These words from Heine's pen sufficiently characterize the inner man. Because they were Jews, because their souls were filled with the holy fire that emanates from the ideals of humanity did they become champions of light, of liberty, of the justice of human dignity; did they become martyrs of the holy cause for which they fought and suffered. Only of such a race could a Jesus of Nazareth come forth, only such a race does not quail before the perennial martyrdom which the world seems to have in store for them. Out of the martyr's blood rises the progress, the redemption, the salvation of humanity.

BETH-EL AND REFORM

By the Rev. Rudolph Grossman

AN event of more than usual importance to the cause of Judaism occurred last month. It was the dedication of the magnificent new structure of Temple Beth-El. Amid the most imposing ceremonies, the new building was consecrated to the glory of the ever-living God of Israel, and its doors thrown open for public worship. Viewed from the artistic stand-point, the new Temple well merits the many encomiums passed upon it. Its grand exterior, with its lofty dome and its finely chiseled front, arrest the attention of the passer-by, and impress upon him that this, in truth, is

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a house of God, while the simplicity of the interior, the refinement of taste, the harmonious blending of color, the wealth of artistic beauty, the abundance of light, the imposing shrine—all tend to overawe the mind and humble the heart, and awaken religious sentiment in the soul of a thoughtful man. It represents so vividly the majestic that, almost unconsciously, the heart lifts itself up in prayer. It shall ever stand as a proud monument of Israel's devotion to the illustrious cause of Judaism, and speak in a mute, though powerful language to all the world, that the Jewish heart is still aglow with love for that ancestral faith that has ever been the harbinger of light, and the messenger of truth to all the nations.

At an event of such grave significance to Judaism at large, it behooves us to cast a glance at the religious principles that shall be promulgated from the new pulpit of Temple Beth-El. What is the attitude that it occupies, and upon what religious platform does it stand? Throughout its long and influential career, Temple Beth-El has ever stood as a valiant champion of that reformed conception of Judaism that lays stress upon the spirit rather than upon the letter of the Law, and endeavors to render religion a living, vital factor in the life of man.

In the front ranks of the leaders of Reformed Judaism in our land, the scholarly and eloquent Dr. Einhorn occupies a prominent and most honorable place. It was his powerful influence, the keen sagacity of his mind, that grasped the particular needs of our age, the profundity of his learning, coupled with stern practicality, the strength of his opinions, and the courage to give free expression to them, that elevated Temple Beth-El to that exalted height which it to-day occupies amongst the sister congregations of our New World. Forced by his heart-felt convictions, he cast his lot with that class of earnest men who, like Geiger, Holdheim and Aub, in Europe, I. M. Wise, S. Adler and S. Hirsch in America, saw the danger that threatened the sturdy tree of Israel, and labored, with indefatigable persistence, to remove and destroy the gnawing worms of stringent legalism and

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ritual law that were consuming the very core of Judaism. With the eloquence of an Isaiah, he threw the fiery brands of his irrefutable logic into the camp of orthodoxy, and demanded, with all the fervor of sincerity, that religion be divested of the shackles that fettered it, that its pure light may shine in its pristine brilliancy. The lamented Dr. Einhorn struck the keynote of the reform movement when, at the dedication of a Philadelphia Temple, he uttered these memorable words: "Nicht zertrummern wollen wir, sonden aufrichten; nicht ausreissen sonden pflanzen; nicht den Berg Gottes abtragen, sonden ihn emporklimmen." (Our aim is not to destroy, but to build up, not to uproot, but to plant, not to level the mountain of God, but to ascend it.)

Truly, a glorious and lofty mission!—one that merits the sincere admiration and co-operation of every devout lover of highest truth. The grand task of rejuvenating Judaism from the lethargy into which barren ceremonialism had plunged it, and of instilling youthful vigor into the sluggish blood of the decrepit body of Israel, to which Dr. Einhorn devoted his most earnest endeavor, was, at his demise, taken up and carried onward by his successor in office, Dr. K. Kohler, that ripe scholar of deep originality and of unswerving loyalty. The mantle of the illustrious Master had fallen upon worthy shoulders, for, from the pulpit of Temple Beth-El the clarion notes of reform have sounded out into the world—a reform that pleads not for destruction, but for construction, not for faithlessness to the past, but loyalty to our history, in a higher sense, in the maintenance of that alone which rendered the Jew in all ages the pioneer of civilization and the herald of truth.

The history of reform is the history of the progress of enlightenment. When, at the first blast of liberty, the walls of the narrow Ghetto fell, and the Jew stepped forth into the world as a man among men, no longer hunted by fanatic mobs, no longer restricted by shameful laws, but free and untrammeled —the demand at once became imperative to conform religious observances to the changed conditions of affairs. Regulations that had validity and significance so long as fanaticism held

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the Damocles' sword of destruction over the bent head of the Jew—stringent observances that served to bind the despised Pariah of mankind firmer to his faith, while ignorant priests dragged the outlawed sons of Judah to the baptismal font, were found to be but hampering and outworn when the full light of freedom and equality shone effulgently over the homes of Israel. The spirit of the age demanded, in unequivocal language, that all things pass through the searching crucible of reason, and whatever could not stand the test, was thrown aside as antiquated and useless.

As in every department of thought, so, too, religion was weighed in the scale of reason, and Reform, the outgrowth of enlightenment, set to work, with unflinching hand, to cut away all excrescences about the stalk of Judaism that the pruning knife of modern culture found gnawing at its very heart. Under the resistless wheels of progress and thought, all the weeds that the ages had accumulated and nourished were crushed, that the pure flower may grow into grander beauty, and fill the air with its sweet perfume. The modern time, with one voice, urges that religion be no longer a chain to enshackle, but a wing to elevate; not a ruinous heap of meaningless doctrine, but a magnificent mansion of truth and righteousness. The enlightened spirit of to-day has a right to demand that religion, to be efficient, must be in consonance with the broader culture, the higher opportunities, the more diffused knowledge that is characteristic of this century. To meet these just demands has ever been the fundamental purpose of Reform.

The most difficult and most serious task that devolves upon the religious teacher of to-day is to establish a harmonious relation between religion and life. The doctrines promulgated from the pulpit must have validity and force for the daily life of man; only then is religion an efficient factor in the development of that which stamps man as a child of divinity.

That religion which stands outside of the pale of daily duties, that religion whose voice is not heard in all the walks of our daily toil, is a mere makeshift, a worthless and meaningless nonentity.

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Religion should not form a spiritual *imperium in imperio*, — a distinct department of life—but it must be a vital force, a potent factor, that shall control and guide all our thoughts and deeds. Religion must not be a garment in which we clothe ourselves on certain festive occasions, but it must be the mantle in which we shall be wrapped, so long as the breath of life animates our being. Upon Judaism of to-day rests the sacred responsibility to render religion a mighty magnet that shall draw mankind upward, nearer to the celestial throne of holiness.

The demand then is for a living Judaism that shall keep pace with the progress of thought and that shall stimulate man to higher aspirations, to grander achievements. Not the barren observance of obsolete forms, not the mumbling of long and unintelligible prayers, not a stringent adherence to ritual law, not these constitute the essence of religion, but the lofty deeds to which it stimulates, the sublime yearnings that it awakens, the pure and upright life which it inspires. The motto of a well-known teacher of morality, fully expresses the fundamental aim of reformed Judaism: "By the deed and not the creed."

Judaism has ever been a religion of life. Unlike the Greek hero of mythology for whom the goddess secured the boon of immortality, but not the vigor of youth, so that his body shrivelled away as the weight of countless centuries rested upon his decrepit frame, Judaism stands crowned with the wreath of a hoary age and yet full of the enthusiasm and buoyancy of a vigorous youth. Would you seek for the source from whence it has drawn its vitality? It lies in its plasticity, in its regenerative spirit that would not permit it to be tethered within certain limits, but that broadened with the widening of the intellect and took on new forms amid the higher requirements of the age.

With a loud protest against a dead heathendom, that chained the intellect and dwarfed the moral stature of man, Mosaism entered the world and sought to emancipate humanity from the shackles of a moral slavery. And when, as the stream of culture and civilization carried humanity

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onward and Mosaism with rites and ceremonies appropriate to that particular epoch, was found inadequate for the altered condition of things that surrounded the Jew, as he lost his national existence and became a scattered remnant amongst the nations. Rabbinism built up its stupendous edifice on the bases of the Mosaic cult, that would be more in consonance with the demand of the new era. Thus throughout its long and eventful history has Judaism ever remodelled its creed in accordance with the spirit that pervaded the age. Judaism has never been a stagnant pool, but rather a living stream that rushed ever onward, flowing side by side with the waters of civilization and broader intelligence.

Was not the aim of a Maimonides and of all the profound thinkers of the Spanish-Arabic period to inculcate broader, more enlightened ideas in the minds of a people that had become but blind slaves to legalism, and that lay fettered under the bondage of tradition and authority? Rabbinism, with its vast bulk of precepts covering the whole of life in all directions and in all its various ramifications is outworn, devoid of any attractive force—dead. The Shulchan Aruch, with its minute statutes and restrictions that circumscribe our every movement and give rules of guidance for every event and occurrence of life, has lost its hold as an infallible authority in this age when reason alone has sway and thought knocks impetuously at every door. It is a futile attempt to seek to cower human intellect to-day by appeal to authority or tradition. The human mind refuses to bend the knee in humility and awe before any precept that cannot stand the piercing light of modern criticism. To truth alone, the modern age will owe allegiance and not to any relic of the past. True religion is the outgrowth of intelligent conviction and not of a blind authority worship. As well seek to sustain the body on stale and unwholesome food as endeavor to nourish the soul that calls for truth with the pabulum of an obsolete past.

Text books that will suffice for the undeveloped mind of a child are useless to the man of ripe intelligence. Commands and prohibitions that are serviceable while man is yet

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in the first stage of his mental and moral growth outlive their usefulness when the mind has expanded under the influence of culture, and the heart has been widened amid the progress of enlightenment. Religion must be divested of all orientalism in order to be compatible with our occidental civilization, and particularly on the free soil of America, where the liberal spirit of freedom breathes independence of thought and fans rebellion against all unreasonable restraint. The Midrash makes the suggestive remark that freedom was the fiery sword emblazoned upon the tablets of the Law.

Freedom is the prevailing tendency of our age and especially of this beloved land—the home of liberty,—not a freedom that consists in brooking no restraint however judicious, and that gives license to all deeds however nefarious, but that higher form that claims the right of opinion for each individual and that refuses to bow in reverence to any doctrine, though supported by age or authority, unless it be in agreement with reason and culture,—freedom from all that hampers the development of the man by encasing him in the hard shell of legalism and ceremonial regulations.

This is the current in which modern thought flows. As little as the torrent that rushes impetuously down the mountain side can be stemmed, so little can any attempt to bring back the traditional customs of mediæval ages succeed in checking this all-overpowering tendency towards reform, that is sweeping away all lifeless relics of a defunct past.

The accusation is often basely hurled at reform that it seeks to accommodate religion to the conveniences of men and to suit it to the fashionable caprices of our day. Reform endeavors not merely to introduce innovations in a spirit of ruthless destruction of what was once regarded as sacred, but it is inspired by the holy purpose to render religion a Jacob's ladder upon whose shining rounds man may ascend to purer realms of truth. Nor is reform forgetful of the glorious history of Israel, or wanting in reverence and piety for the past. What Jewish heart does not throb with pride, when reflecting on the wondrous preservation of our fathers amid the storms and tempests of the ages? Who

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can read of the unparallelled heroism, the dauntless courage, with which the Jewish martyrs shed their life-blood and sacrificed all that was dear to them without a murmur on the altar of their faith, and not feel animated with admiration and reverence? Every right thinking man must behold in the perpetuity of Israel the riddle of the ages that no human wisdom can solve, and that gives unmistakable evidence of a guiding Providence whose loving Hand shielded the Jew amid the tribulations and afflictions of gloom-enshrouded centuries. The Reformed Jew is mindful of his glorious heirloom and proud of the heritage that has been bequeathed to him. But is he faithful to a priceless treasure that his ancestors have given into his care, who permits the dust of centuries to obscure its brightness and deface its beauty? Is not rather he more worthy of the inherited gem who zealously guards it from destruction by giving new brilliancy to its surface and thereby augmenting its worth and lustre? Glance back at the past! Stand again within the home when as the shades of night descended the Sabbath was ushered in amid the most impressive ceremonies. Who that has once witnessed that imposing welcome to the joy and peace of the Sabbath will ever forget it! What a wealth of hope, what a perennial spring of consolation, those traditional customs afforded our ancestors! They inspired them with courage to meet the infuriated mob that thirsted for Jewish blood. No wonder that the Jew clung to his religious rites, for religion was the all-absorbing theme of his life that gave complexion to all his deeds. Denied all intercourse with the rest of the world, imprisoned in his narrow, pestilence-breathing Ghetto, he derived all his joy and all his comfort from the ever-replenished fountain of his faith.

Reform does not aim at the total demolition of all religious forms and exercises, It endeavors merely to vitalize Judaism and rid it of such ceremonial observances that appear ludicrous to our modernized sense. It seeks to discriminate between that which is temporal and that which is eternal, basing itself upon the conviction that Judaism rests not on the crumbling rock of doctrine, but on the imperishable rock of truth.

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Ceremonies are after all incidental and not essential to Judaism. The vitality of any religion depends upon the truth that it embraces and not upon the observances that it ordains. Only in so far as religion has the power to quicken man to loftier aspirations, and give impulse to noble deeds, is it instinct with life and does it fulfil its purpose. It is a misnomer to term him religious who adheres with scrupulous tenacity to every ritual law and yet fails to grasp the higher significance of religion. He is unworthy of the name Jew who, though faithful to every precept of the Shulchan Aruch, does not display in his own life an example of uprightness and nobility.

Faithfulness to our glorious past and to our heaven-appointed mission demands implicit obedience to the essentials of religion, to those immutable truths that shall elevate man to the heights of purity. Not by our creed, but by our deed can we display to the world the grandeur of Judaism.

With righteous indignation the ancient prophets uttered their fiery protests against a religion of mere outward form, and vehemently proclaimed that a pure heart is the most acceptable sacrifice unto God. How clearly did Hosea express the ultimate aim of Judaism when, with the inspiration born of truth, he thundered into the camp of Israel: "What does God require of thee but to do justice, love mercy, and walk humbly before your Lord." To extend the hand of fellowship to the miserable, to speak a word of comfort to the wretched, to kindle the light of cheer in the darkened home of affliction, to love the stranger, humble though his station, to loosen the bonds of injustice, to aid the widow, the orphan, the oppressed, this is the essence of Judaism. To found a home where peace shall dwell and love shall reign, to be humble amid prosperity, and resigned in adversity, to be true to duty and devoted to every righteous cause, to lead a life that shall be radiant with the sunshine of love and good-will to all men; this, indeed, is the highest expression of religion. Fidelity to God, sincerity to man, this is all that religion implies.

In the Academy of Fine Arts in the City of Berlin, may

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be found a statue of surpassing beauty, entitled "Israel," the work of a renowned co-religionist. It consists of a group of four figures. At the right sits a widow, clad in garments of mourning, her hair is disheveled—her head his bent with sorrow. It represents Jerusalem wailing at the downfall of her once mighty power, at her feet a warrior in the last throes of death,—yet clinging to his broken sword,—peering with anxious eye into the face of the mourning widow. His lips are half open, as though with his last gasp he sought to express his love and devotion. It represents the faithful Sons of Jerusalem who sacrificed their life for their country and their homes. At the side of the dying soldier stands a man chained to a rock. His garments are rent, his frame his bent, his face is wrinkled and care worn. It typifies the Jew of the middle ages, enduring suffering with calmness yet true to his ancestral faith, while to the left stands a stalwart sturdy man pointing with one hand to the sad group, while the other hand his raised to his eyes, looking out into the future. He represents the Jew of to-day. Mindful of the past with all its tortures and all its victories with all its failures and achievements, he turns to the future, and hopes in the coming day to see the realization of his cherished dream, when the truth for which the Jews suffered and bled, will fill the earth and become the property of all men. Despite the tribulations through which he has passed, despite the contumely that has been heaped upon him, his eye is not dim, his hand is not weak, his hope is not quenched. The vigor of youth still flows in his veins, he is still strong and stalwart, anxious to battle for the cause of righteousness until in the fulness of time the earth shall be illuminated by the light of truth, and every home be a sanctuary, wherein love shall dwell, and every home be a shrine from which hymns of praise unto the one God shall ascend heavenwards.

To hasten the approach of this blessed day is the aim of reform Judaism, by rendering religion not a blind adoration of a mummified past, but a religion of life that shall appeal to the heart and stir the soul, and, by its quickening, inspir-

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ing influence render the Jew a shining pattern of uprightness, that shall stimulate the nations to follow his lustrous example, and thus bring on the messianic era, the fulfilment of the Jew's mission, the glorious days of promise, when the God of Israel shall be the God of humanity, and love and peace sway the sceptre of authority over earth.

GOD AND LAW

By Prof. H. A. Mott, Ph.D., L.L.D.

TO the thinking man it must be self-evident that there can be no such thing as chance—for clearly, chance can have no existence under the constant laws of nature, or under any laws. What we see fit in common parlance to call chance is but the uncalculated result of some known or unknown law of nature.

Real chance would be motion of some kind from no cause at all, and antecedent to all the laws of nature; such being the case, the rational mind will dispose of chance and look for a *cause* for every *effect.*

It may prove difficult to find the true cause, and even when found to comprehend the same, still the fact remains for every effect there must be an efficient cause.

Science undoubtedly shows that a *cause* must have existed outside of the visible universe to have distributed the cosmic matter in space unequally before the world was formed, and also to give the first impulse to the matter so distributed which caused its rotation, for it is a well established fact that no *motion* can begin without a force acting, whereas *rest* requires none.

Few scientists seem to be interested in explaining how even a single particle of matter commenced to move, also to combine and produce all sorts of complicated results which are not only physical but psychical, or belonging to the mind.

The reason is simple, they would have to admit a great First Cause, which unfortunately in the educational pro-

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cess, some minds have lost sight of or do not care to admit. To the rational mind the great First Cause is God. It is true that the late atheist Bradlaugh said :

"I know not what you mean by God ; I am without idea of God ; the word God is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I can not deny that of which I have no conception, and the conception of which by its affirmer is so imperfect that he is unable to define it to me,"—and that Thomas Cooper has said : "I do not say there is no God ; but this I say—I know not," and that Holyoake was of the opinion, that "the only way of proving the fallacy of atheism is by proving the existence of God,"—still, greater intellects instead of being led to say "that up to this moment the world has remained without knowledge of a God," have become convinced from a careful study of cause and effect, that there was a great First Cause, and that an Infinite God exists—the Ruler of the Universe.

We can not refuse to admit with Hobbes : "Where there is no reason for our belief, there is no reason we should believe," but careful study of Nature and Phenomena convinces the unprejudiced and normal mind—that "Just as an image is sustained in a mirror by the constant succession of the rays of light., so nature is sustained by the constant forth-putting of the power of God, in whom we live and have our being, and which, if but for an instant withdrawn, the whole universe in all its vastness, glory and beauty would sink in a moment" into the simple condition from whence it arose.

It is a self-evident truth that the finite can not comprehend the infinite any more than a part can be made equal to a whole, and still some finite minds cannot be made to reason this way—Solomon's words can justly be applied to such a man—"though you bray him and his false logic in the mortar of reason, among the wheat of facts, with the pestle of argument, yet will not his folly depart from him."

The Infinite God must include all. If he is not in the dust of the streets, in the bricks of house, in the beat of our

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hearts, then he is not infinite. He would have boundaries—but that the beat of our hearts, the bricks of our house, the dust of our streets is God, has no more logical status than to say that because our hands, our legs, our stomach, which are necessary to make us human beings *wholly* constitute the *Ego*—the *I*.

In theorizing on the existence of a power constituting and sustaining the universe, or, in other words, the existence of God, we have to go about it in the same way as in the consideration of any other scientific theory, by showing that such a Power or God accounts for all the phenomena which it ought to account for much better than any other theory, and especially where no more than one rival theory is possible; or, in other words, one theory is enormously more probable than the other,—and when we find that there is a world of information outside of our finite senses which by inference we know exists, yet our finite senses are unable to detect, we must look for a rational cause for such phenomena.

The absence of experience can not raise even the smallest presumption against any theory which does not in the nature of things admit of experimental proof, which the theory of the universe constituting and being sustained by the persistent exercises of the power of God certainly does. We have a right to believe, and our reason dictates such belief—in an Infinite God, constituting and *being superior to* and sustaining the visible universe as probable, and much more probable than the opposite view, and so probable that our faculties cannot distinguish between the probability and absolute certainty.

It is just as impossible for the finite mind to understand the infinite, as it is impossible to understand anything which is entirely unlike all that has ever been seen or heard, for every idea in the world that man has comes to him by nature. Therefore man can not conceive of anything the hint of which has not been received from his surroundings. "He can imagine an animal with the hoof a bison, with a pouch of a kangaroo, with the wings of an eagle, with the beak of a bird, and with a tail of a lion, and yet

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every point of this monster he borrowed from nature. Everything he can think of, everything he can dream of is borrowed from his surroundings—everything."

So if an Angel should come and tell us of the Infinite of God, his description would mean nothing, unless we could translate it in terms of our own experience. Our ignorance is not even then a probability against our belief.

Our observations teach us that nature acts in accordance with laws, or in other words, we observe certain modes of action, or sequences of motion, and having learned by experience that these are uniform we call them "laws of nature"—but *these laws of nature are but the transcript of the thoughts of God, immutable and unchangeable.*

God is the prime cause of everything. It is from ignorance some talk of the laws of nature being the cause of everything; they are simple statements of the course of nature, or the uniform results of unknown physical causes ending in some prime cause or causes not merely physical; and it is absurd to talk of such results as being themselves *prime causes.*

"The combustion of coal in the furnace of a locomotive, and the eruption of a volcano, the zephyr that fans the cheek on a summer's day, and the tornado that sends a fleet laden with humanity beneath the remorseless waves, the rounding of a tear, a pebble, and the formation of a world, the motion of a feather in the air, and the majestic march of a planet, the movements of a zoophyte, and the thoughts of man, are all and equally subject to invariable laws. These laws are never changed or suspended, either to promote the welfare or to increase the suffering of man. The thunderbolt strikes whatever is in its course, whether it be the cottage of an honest peasant or a den of vice and crime."

It becomes necessary, therefore, to study nature and phenomena, and understand the laws laid down by the Ruler of the universe, and by just such study, man has made the laws of nature subservient to his wishes. Man feels that there is nothing in the earth which, eventually, he cannot subdue to this use.

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There is hardly a physical phenomena which he does not feel he can or may perform. But all this wonderful, this boundless power over material laws is gained by the laws. As Professor J. Boyd Kinnear has said, "He subdues nature by understanding nature. He creates no property; he, therefore, performs no miracles, though he does marvels.

"Despite the law of gravity, man ascends to the sky in a balloon; he makes water spring up in fountains; he makes vessels weighing thousands of tons float on the seas. It is by knowing that gravity is more powerful in the case of air than in the case of hydrogen gas, that he makes the air sustain him as he floats beneath a bag of hydrogen above the earth. It is by knowing that gravity is more powerful in water than in air that he sails in iron ships. Despite cohesion, he grinds rocks to powder; despite chemical affinity, he transmutes into myriads of different forms the few elements of which all matter exists; despite the resistless power of the thunderbolt, he tames electricity to be his servant or his harmless toy. With water and fire he moulds into shape mighty masses of metal he shoots, at a sustained speed beyond that of birds, across the valleys and through the mountain ranges; he unites seas which continents had separated.

"It is by knowing chemical affinity or repulsion, that he makes the compounds or extracts the simple elements he desires: it is by knowing that affinity is force, and that force is transmutable into electricity, that he makes a messenger of the obedient lightning shock; it is by knowing that heat causes gases to expand, that he makes machines of senseless iron do the work of intelligent giants."

To the American people great credit is due for their acute comprehension of the laws of nature and the ability they have shown, by their inventive genius, to make them subservient to their wishes, always, however, subduing or overpowering one law by the exercise of another.

The proof is, that there is hardly an industry to the progress of which Americans have not largely contributed. As, for example, the cotton-gin, without which the machine spinner and the powerful loom would be helpless, is Ameri-

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can. The power shuttle, which permits an unlimited enlargement of the breadth of the web, is American. The planing machine is American. Navigation by steam is American. The mower and reaper are American. The rotary printing presses are American. The hot-air engine is American. The sewing machine is American. The machine manufacture of wool card is American. The whole india rubber industry is American. The hand-saw originated in America. The machine manufacture of horse shoes is American. The sand blast is American. The guage lathe is American. The first successful composing machine was American. The typewriter is American. The grain elevator is American. The first process for the artificial manufacture of ice was discovered by Professor Twining, an American.

The telephone, which is of so much practical value, was discovered by an American. The phonograph, invented by Edison, is American. The tassimeter, which measures the heat of the stars, was discovered by Edison, an American. The electro-magnet was invented by Professor Henry, an American, and was first practically applied in transmitting telegraph signals by him.

The telegraph instrument, invented a few years later, and which has been universally adopted, was invented by Professor Morse, an American.

The system of duplex and quadruplex telegraphy is American, and is a discovery which the history of mechanical progress knows no greater triumph.

All nature is governed by immutable law, and surely the Infinite God is not lowered by estimates through law instead of personality.

Immutability is an attribute of perfection, mutability of imperfection.

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ANNA

FROM THE GALICIAN GHETTO

BY HERMANN MENKES.

(*Translated from the Zeitung des Judenthums.*)

THE *Shulgass*, the street where the Synagogue of Brody is located, is a peculiar corner in that Galician town. These crooked streets, running tapeworm-like, which the sun seems unwilling to shed light in, because it is so gloomy and dark in the hearts of those that dwell therein; that mud and filth piled up several feet high, the small houses dilapidated and threatening to topple down, decrepit, primitive, bent, with their opaque window panes, which are not always made of glass but for which strips of paper are made to do service—what an uncanny mist has not time veiled things with! Thrown together pell-mell like the dwellings are also the people that move there, multi-colored in character, in figure, differing in passion, in size and in energy.

A dark, indescribably sad corner—yes. For this reason they build these grand style-bereft synagogues, those refuges of stricken hearts, of sore souls, of adamantine faith. Because when life bent and confined them, if it afforded them naught but a hard couch and the bread of misery—here in the dome of faith and hope they longed to be free, here they sighed for light and sunshine. Alas! it is indescribable what the house of God is to these people. Because here they are still the free, the chosen people, here they may jubilate and cry, shed those hot tears, as they did of yore by the brooks of Babylon, when they hung up their harps and made that touching vow: "If I ever forget thee, O! Jerusalem, may my right hand become palsied!" There their hearts thaw out, there they become again human beings. Blessed asylum!

Only there they are men in the fullest sense of the word. Only there the great Lord of Hosts awakes in their souls. And outside? It is a slow fire which consumes them. Woe, when it breaks out, this concealed fire of fanaticism, of blind

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hallucination. . . They know not what they do; and we, who are human like them with poor erring hearts, we will forgive them, though justice, culture and the law of progress does not forgive them. . . Therefore are their backs bent—the fate of retaliation has struck them with inexorable force —Alas!- not retaliation alone.

It is a peculiar corner. It is very peculiar here. Every thing has such a melancholy look. The old cemetery, the gates of which had been closed for the new seekers of rest ever since the cholera had crushed so many lives, this romantic place in the midst of isolation, with its gigantic trees, which, dark and mighty, soar toward heaven, its sunken, dilapidated tombstones, here you can perceive the language of evanescence, you vain, foolish heart. Nevertheless, poetry winds its wreath in this place too; here, also, is spring a messenger of light, here also is met bloom and growth, and the laughter of frolicking children will strike your ear. You also find here doves spreading their wings and birds striking their tuneful notes, nevertheless, it comes hard—immeasurably hard— to learn here how to laugh. There are in this place two houses, which I like to look at again and again, because my heart warms up at their sight. The one is the Jewish home for the sick. Here dwells compassion. I am always touched to the quick when I see all those pale faces, suffused with the sunshine of hope, happy with the expectation of recovering health, reaching out for a renewed life, after a spell of severe suffering. How they open the window to admit the balmy air of spring, how their eyes gloat upon the magnificence which Nature spreads before them.

Here the poor, pale child as it gazes at the flight of the winged bird, which amuses it so that it breaks out in hearty laughter as if all cares were flown and hunger no longer in sight—there the tall, poor girl who, weak and nervous, leans on a tree in the courtyard and with dreamy, ascetic eyes, the hands folded, stares at the empty air as if expecting a miracle —perhaps him, whom she had loved hopelessly these many many months, and despairing, lost her health, perhaps never to recover it again. What an affecting sight! And in spite

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of it, to look on how human hands are moving with loving haste, to help, to bring relief, even where no other relief but to the orphans and the forsaken can be given. What a sublime spectacle!

These are the bright points of the synagogue street—otherwise it is dark and unspeakably sad in this place, where only misery has staked its camp. But on one day of the week of tribulation and burdensomeness it is bright and light in this place.

When you approach, holy, rest-bringing Sabbath, adorned and charming as a bride, when from a thousand throats the wonderful hymn, "*Lecho daudi*," breaks forth in joyous chorus; what a messenger of bliss are you then, how you relieve, be it only for a few hours, the most burning woe. . . . There is then a wondrous light beaming in all these faces—something miraculous, something unspeakable is done . . . the souls soar upwards in jubilation . . . . and in these moments I understand why you did not succumb, sons of Judah, in spite of suffering and oppression!

There are peculiar beings floating around the *Schulgasse*. A wide field opens there for the psychologist. They have all their "history," mostly a tragic one, which they carry with them, but not infrequently a tinge of the comical is apt to make our eyes water. Many of them bear their burden with fixed resignation; they are not bowed down—but never a smile passes their lips; their heart is purified. They are bitter and inconsiderate—their words are venom, and partake of the bitterness of gall. Many of them are bent by their hard fate - this is sad. Nothing can help these people; however powerfully you may support them, they topple over at the first strong breath of wind. Others, again, have been softened by their harsh experiences. What they could be themselves, they are are anxious to be to others. A smile, soft, resigned, always flits around their face. They have learned to resign, they no longer desire anything for themselves—everything for others. They eat hard, dry bread and are contented if they can only provide others with nourishing food.

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I know you all, all of you. I do not smile, because I comprehend, I know that you had to be what you are. . . . Your life I will depict later on, for the present, I will only relate "her story."

* * * *

She still bears traces of former beauty, though she might still be called handsome. She is young yet, in spite of her gray hairs—but so broken, so crushed. Nevertheless, there is in her eyes a quiet air of superiority, in those eyes which have shed so many, many bitter tears. She has forgotten it now. She is only a shadow of what she had been. A shadow! She thus glides through the streets and lands of the "Schulgass." She ever seems to look for something, which she has lost ever so long . . . her whole happiness, the sweet dream of youth, which passed so rapidly . . . . She is the butt of the boys "in the street." She, the *Meshummede* (the renegade), though, on her part, she never lost the faith of her fathers. Oh! if she only had been capable of discarding that faith!

If she only had thrown it away, as one lays off an uncomfortable garment, or throws away a heavy weight! But she, she carried everything with her that she had inherited, that had been implanted into her young soul. Even love could not overcome and extinguish all, it followed her like a shadow however hard she struggled against it, . . . it devoured her, this piercing longing after what she had been.

What a beautiful bud of a girl she had been. She was the most beautiful maiden in the street. She was the perennial spring of the parental home. It is rather hard to miss all that which the child of strictly orthodox parents must do without. How often did she shed tears in secret.

All the charm of fresh pulsating life was inaccessible to her, however ardent her longing. Thus confined and imprisoned through the narrow minded fanatical bitterness of all those she was surrounded by, a silent enmity crept into her soul. She was never permitted to rush out into the fresh ifying nature, to romp and enjoy herself as the girls of

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her age did. She was not permitted to read the books that spoke to her of the world—like Heine and Spielhagen, they laughed at her and despised her for it.

Only in the absence of spying eyes she took hold of the cherished books with feverish passion—to feel herself the more unfortunate afterwards. The longing for love, air and light grew stronger, and her young heart threatened to burst . . . How she hated her desolate sad home, all the big tomes with their obsolete wisdom—grey like the paper upon which it appears in print. The Talmud was an evil demon to her, a jailer—heartless and pitiless, and those people around her who knew naught but their prayers and their "business;" and the severe unsocial father who never had a word of love for her, the poor mother, ailing and suffering these many years, but to whom she had to cling, the half-witted brother, who only knew to despise her and to look down upon her as an inferior creature—everywhere surrounded by things ugly and small, nowhere a spark of beauty . . . and in the world outside the beautiful charming life, and she condemned to wither like a plant in eternal shade, how terrible! . . .

How often did she steal away into the elegant quarters of the city—there, where those lived who were permitted to share the delicacies of life's banquet. How charming, how elegant were those girls, what liberty they enjoyed, and how they took in the delights of this world in full draughts.

One wintry evening she stood before the club house of the Musical Society. A ball was about to begin, coach after coach emptied its guests—all decked in elegant costumes, the anticipation of pleasure beaming from their faces, and those intoxicating charming melodies of an Ivanovician waltz, this delicate aroma that streamed forth! She looked at nobody—She, the girl from the "Gasse." . . . Here, too she met only contempt. Oh, that she was condemned then too—why were they to enjoy all! did she not have a heart wider than theirs? and freezing, crying she stood there on that winter evening, and vowed solemnly and religiously to

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break with her surroundings, though it would take force to do it.

It is true, she had, though but rarely moments of quiet happiness. When her invalid mother slept in the evening and she could be all by herself, disturbed by no one, when she could open the window and the fresh balmy air of spring streamed in, and the moon shed her silver sheen over every thing, bringing up pictures from a magic world—then she would forget everything, all: then a feeling of happiness crept over her, and her heart filled with bliss . . . Then she sang in hushed tones, as if in prayer, the little sweet song.

"Slowly through my soul courses." . . .

In these moments she was in a trance of bliss. She felt as if she had wings that need only be spread. She longed to accomplish something that was good, that was beautiful; she would have given her whole heart for a tiny spark of love, for a kind word. It was no longer a dreary chamber in which she was; it had been transformed into a fairy palace, full of joy and happiness. She ran out then, full of pride, of inspiring beatitude, her head erect—a beautiful, magnificent bud of a girl. What did she care for the malicious whispering and mocking looks of the people she moved between. . . . She felt herself above and beyond such littleness!

When she returned home and had to take the scolding words of her father about her unbecoming deportment, her "un-Jewish" manners that brought her into the mouths of the people, then the castle in the air dissolved, and she shed bitter tears in her lonely chamber—tears of rage and revolt!

One time she broke out in bitter language: "You will make me yet commit a desperate act! What have I done wrong? Will you forbid me breathe and live? Am I no more to you than a slave, a servant girl, who is tolerated by you as long as she gives up her youth and strength for your comfort and your benefit?"

"Where have you been taught all these wise words, my honeyed dove?" replied her father, beside himself with rage. "Perhaps in those sinful books, with which you kill time.

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Well, I will show you how I will help myself, and woe to you, spoiled child, if you will not be, what I wish to make of you, a brave Jewish wife. Oh, that girl will disgrace me yet—Oh!"

With uplifted fist he took up her books and tore them to pieces.

She stood there trembling, groaning; she could not utter a word. Her brother stood near her, delighted at her humiliation, with a malicious smile upon his lips.

Nobody came to her aid. Her mother alone, pale and sick, tried to interfere and pacify, but her husband cut off her speech:

"Be silent! You must help yet. You, you, with your stupid good-naturedness, you have spoiled enough already in your life, and now you will spoil the girl with your 'considerateness.'"

When her father had left the room, her mother, overwhelmed her with endearing words, kissed her, and implored her not to take it to heart; everything will be well yet; God will have pity! Anna, nevertheless, did not feel appeased. She saw, with deep consternation, the chasm that separated her from her parents. She feared that which might come yet—which was bound to come. . . . The lamp burned dimly; groaning and sighing the mother fell asleep; outside a storm came on; the windows shook; it sounded like the cry of a bursting heart. . . . Anna leaned on the side of the bed, tortured by pictures of anguish; she, too, fell asleep. . . . And the spirit of strife hodered over the house.

Days, weeks passed by. One day Anna was busy around the house. A gentleman stepped into her room—a fine-looking figure, of the Christian-Polish type—who asked for her father. As he was not at home, she invited the gentleman to a seat and bid him wait a few moments. A conversation was easily begun. He had a charming voice. What beautiful words fell from his lips. He was clerk to an attorney; he had just graduated from college in the capital. He entertained her with a description of life in the large city, and told her of his plans for the future. She listened to him

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with growing interest. How beautifully he expressed himself; how elegant his manners were. She felt flattered that he considered her worthy of entertaining. When had ever such a thing happened to her? He, too, seemed to be agreeably impressed with the girl, her naïvete, her bashfulness attracted him.

When he had left, she thought of him for a long, long, time. She compared him with all the young men she knew. How superior he was to al of them.

A few days later he came again. His business with her father kept him long. When he left he smiled at her, bidding her a silent adieu.

(*To be concluded.*)

WHAT IS LIBERTY?

By Morris Goodhart, LL.B

THE idea of liberty is innate and its attainment has been the objective point of every nation of whom either history or tradition speaks, but neither history nor tradition tells us of any nation which has obtained and retained the coveted prize.

Some have thought that power was necessary to its attainment, but power, whether in the hands of the many or of an individual, has proved to be absolutism. Some have thought enthusiasm necessary, but enthusiasm is like the wind; to-day it carries everything before it with tempestuous violence, to-morrow, it is a dead calm. Some have thought education necessary, but one of the most absolute monarchies, viz: Germany, is one of the best educated of nations.

None of these, nor any other such means, which have been tried, as productive of liberty, answer the purpose desired. The people who desire to govern themselves and to perpetuate their government must have a system of institu-

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tions extensive enough to support that government. By an institution we mean a system or body of usages, laws or regulations of extensive and recurring operation, containing within itself an organization by which it effects its own independent action, continuance, and, generally, its own further development.

History teaches us that liberty does not long abide with an uninstitutional people. The republics of Greece were uninstitutional. Who were more liberty-loving than they? Who sacrificed for its preservation, treasure and life more freely? But what availed it; their career was like that of a meteor—flashing up into glory, going out with scarce a trace that they had existed.

Rome as a republic had many institutions, but her people did not watch over them as carefully in the latter day of prosperity and the empire was born amidst the civil contentions of Marius and Sylla, Caesar and Pompey.

France is uninstitutional and her efforts at liberty have been those of a wild and frantic madman whose shackles have three times been bound upon him more firmly than ever, and although she has again become free, the republic is, to put it mildly, at times insecure.

The Anglican race is eminently institutioual. There is no people who pay more reverence to custom or usage and our most important and vital institutions are, in the main, an outgrowth of usage.

Precedent has with us a force which it has nowhere else. It is sufficient for us that our fathers did so. If they enjoyed a privilege, it must not be denied us. From apparently trivial circumstances and small beginnings, our institutions have sprung and grown to such a strength that we will brook of no curtailment of them. We are indeed so accustomed to our institutions and to the quiet enjoyment of them that we do not think of their force and power until in some way they are touched. Thus Thanksgiving is an institution starting from the Mayflower. It has grown and developed, generations have passed away but the institution lives and has made an indelible impression on New England. Who

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would think now of deviating from its usages? Some years ago, by some mistake a different day than usual was appointed. Loud were the murmurs of disapproval. This is but a social institution, nevertheless it shows the temper of the people.

Let us take a glimpse at the institution of circumcision, starting with the covenant that God made with Abraham. This, many have claimed, is only a religious institution and they have produced argumentative efforts to prove that it had at that time, a mere sanitary object. Be that as it may, who among the Jews are willing to ignore it? Few may have desired to relinquish this usage, but even these few lack the courage to deviate from its institutional custom.

Institutions may be enacted. All institutions must have a starting point, but time must enter into the matter. Thus the House of Representatives is an enacted institution. Its members change every two years but the institution does not change. The leaves of the trees change every season, but the same principles bring forth new leaves next year; so the individuals who come under our institutions change, but their successors will be governed by the same laws and usages of the institution. The institutions are permanent.

The presidency is an institution. No matter who persides, he is governed by the usages of the institution. Let the president die even, yet the presidency is not dead. The institution is alive. Nothing short of a revolution can destroy it; otherwise the institution takes care of itself. It is adequate to all other emergencies. Let the president be struck down by sudden disease or by the hand of an assassin; the nation may be grieved or horrified, but its progress is not retarded. Such a thing would be followed by a revolution in an uninstitutional—a centralized government.

But the institution which surpasses, and, as it were, overshadows all others is that of the *By-Law*, using that term in its broad sense of *local* or *place* law. This institution is a vast grown one, inherited at first from the mother-country, but which has been enlarged and which, indeed, has grown with the rapid development of the whole country. As long

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ago as the time of Coke, it was held that each county or district has the right of passing laws governing its own affairs without asking permission of the supreme authority in the State, provided those laws do not conflict with the rights of others. This right we find exercised throughout this vast country, not only in our townships and districts, but also in the undivided territories which existed as such not very long ago. Who formed the constitutions of all the territories that have been admitted as States during the history of the United States? Who regulates the internal arrangements of those States now that they are become States? The General Government? By no means, but the people of those States. Who regulates the affairs of the counties or townships or settlements? By what right, by what law do the people thus take care of themselves? You may search for it in the books but you will search in vain. The right, the law or whatsoever you may call it, existed before the invention of books, and no one has yet been found hardy enough to deny it or strong enough to enforce his denial when he has made it.

In centralized governments this is not so. The people look to the government for everything. They do nothing without the permission of the government. The colonies of these nations can do nothing by themselves. They are continually looking to the government. Where are the Spanish and French colonies which once so thickly covered this continent? Gone, with scarce a vestige left behind, and that vestige getting away as fast as it can.

That the effect of this institution of local administration of local affairs upon the people at large, should be to make them liberty-loving, is at once apparent. They cherish their institutions as they would their lives, and they will lay down their lives in defence of them. Whoever has attempted to encroach upon them has paid the penalty—in some instances a very heavy one: Charles I. with his life. The boast of one of our post-bellum chief magistrates that he could declare himself dictator was an idle one, and he must have known that it was vain, and if he did not, he doubtless knew it but a few years afterward. The part of a usurper is a tame one.

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Time enough for that when the people no longer cherish their institutions. When Rome forgot her institutions, Marius and Sylla appeared upon the stage, and the Republic, torn and distracted, ceased to exist as such, the Empire was inaugurated, and Rome commenced to decline

When Wellington came from his peninsular campaign with the reputation of the greatest captain of his age, Napoleon Bonaparte expected a change of government at home, but Napoleon was not familiar with English institutions or he would not have had such an expectation. At the close of the Mexican war, Scott was offered the government of Mexico with backers of undoubted responsibility and a magnificent salary—an offer which would have turned the brain of many a man. But Scott loved the institutions of his country. He had no Cæsarian ambition. Our institutions are such that such an ambition does not enter into the education of our people. In centralized governments, it is not strange to see exhibitions of such ambition. Napoleon judged Wellington from his standpoint. He expected him to do what he had done—such a thing was nothing wonderful in France. The Mexicans possessed the same ideas. Centralized governments have no safety valve for their ambitious citizens. Steam confined must have an outlet. It will have one. Commotion and disaster accompany its escape from an illegitimate vent. Our institutions form our safety-valves. Men naturally love power and popularity. They seek the one through the other. In an *uninstitutional* centralized government, this is steam escaping at an illegitimate vent. Hence civil disturbances and bloodshed. With us it is steam escaping at its legitimate vent. The love of power inordinate is ambition developed in its offensive sense. Our institutions tend to prevent the development of such a fruit. As a general thing the township gratifies the ambitious desire of restless citizens. If the desire for authority be gratified at home, it is not apt to go farther. State and national honors are at too inaccessible a height for the aspirations of one whose sense of dignity may be satisfied near his own fireside. But if he does thirst for them, there they are open to the

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successful competitors. If he fails once, it is no reason that he will twice. A new trial is offered in the lapse of a short period. The minority have fortune to trust, to put them in the majority next time ; they will not stake their all upon the uncertain cast of a usurper. This has been tried once and the result was disaster unheard of in its terrible retribution. It will never be tried again. With us the majority must rule, obedience to it (the majority) is not obedience to any particular individual or set of individuals. It is obedience to an institution of which the minority is as essential a part as the majority. This is the reason why freemen are so ready to submit to the voice of the mass—even when that voice speaks in error. Institutional self-government is a government of self, as well as by self.

There is such a thing as uninstitutional government of the majority or as some have called it, inarticulated government, that is disjointed, not linked together, there I cannot conceive what protection the minority have. They are part of no institution. They are governed by the absolute will of the many; and call such a government a republic (as did some of the ancients and had twice been done in France before the second Empire), or what you may, it is still an absolutism, only there are many despots instead of one. Vox populi vox dei,—the voice of the people is the voice of God, they cry. Oh, what falsehood, what deception in these words. Go write them upon the cup which brought death to the brightest ornament of Greece. Place them in letters of fire so that all the world may see them above the superscription of Pilate.

The officers of the institution answer a two-fold purpose, for not only do they conduct the affairs of their district, but it is mainly through them that the general government acts in carrying out the laws of the country. The result is, that the government is unobtrusive, so much so, in fact, that it is not generally noticed by foreigners. But the order and tranquillity which pervades society show that the system is not lacking in strength, however unperceived the workings of its agents, and however slight the jarring of its machinery.

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There is no upper layer of officials resting upon a substratum of the people. We are not perpetually reminded that the strong arm of the government is held over us, and that its basilisk eye is ever fastened upon us, as is the case in European nations.

We know there are objections to the system of institutional self-government. There may be strong objections; suppose there are. But does not everything have its dangers? And is it not fair to inquire whether other systems have not still greater evils? We are aware that a permanent nation could not be formed out of a loose conglomeration of townships, as is the case of the Netherlands. We must have a basis of wide-spread, general institutions pervading the entire nation, which, theoretically at least, will make the strongest and most durable nation, for it carries in itself the means of further development, as well as the means of remedying existing abuses.

NOT A "NEW LIGHT," BUT A "TRUE LIGHT"

NOT only the Jews, but the truth loving world is indebted to the *New York Times* for an impartial, unbiassed report of the state of affairs in Russia affecting the Jews. The reports of the *London Times* have been looked upon as colored too strongly and the emissaries of Russia, among which must unfortunately be counted some of the diplomatic representatives of the United States in St. Petersburgh, have endeavoured to blind the world as to the real facts. It was indeed a great service rendered humanity, and which was probably of many noble acts the last which the late George Jones was permitted by a kind Providence to initiate, by sending one of the ablest representatives of the *Times* abroad, Mr. Harold Frederic, its London correspondent to Russia, and there examine quietly, and inspect with his own eyes the condition of things, and lay his report before the world. Mr. Frederic traversed Russia from East to West, and from

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North to South, his mission unknown to anybody, and beholden to no one for any favors, only bent upon ascertaining the truth, and state it fearlessly and without prejudice. His vivid description, the lurid light which he throws upon the terrible prison and charnel house, only confirms what has been suspected, and proves that the reports which have reached the world of the barbarism of Russia, from its government officials down to the besotten Moujik, are not only not exaggerated, but do not even reach actuality. Mr. Frederic's accounts will be embodied in a series of letters in the *New York Times*, of which two are only before us at this moment. A few brief extracts will bear out what we said, and we hope that the series, when completed, will be published in book form and spread broadcast before the world, so that the people can see what an incongruity this Russian Government is in this nineteenth century of ours, and the degraded condition of the nation, which aspires to control the destinies of civilization. Says Mr. Frederic :

I have returned from a nearly two months' journey through Russia, extending from St. Petersburg in the North and Nijini Novgorod in the east, to Odessa in the far south, and covering as well a large section of the borderland on the Roumanian, Austrian and German frontiers. All that I saw convinced me that we are only at the beginning of the Jewish persecution and of the great convulsion to which it serves as a sort of weather gauge.

It is enough to say here that the situation of Israel in Russia since last February has been far more terrible than the outside world imagines, and that its miseries now literally defy adequate description. They can best be compared with the sufferings of poor non-combatants in provinces being overrun by a hostile and mercenary army in mediæval times. Even this parallel fails, for there is no possible solace in the hope that the invaders will go away again. It is the Jew who is going to be driven with his family from his home, forced to abandon everything not portable, dependent very often upon charity for even his railway ticket to Old Poland,and absolutely without resources or plans for the future. This is what is happening to scores of thousands of people in every part of Russia east of the Pale. What is happening inside the Pale is too dreadful to dwell upon.

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In this overcrowded ghetto, this lazar-house of the empire, the swarming host of refugees find every foothold already occupied, every mouthful of food already an object of embittered struggle. New-comers and natives wrestle together here in a confused nightmare of despair for very existence, like rats imprisoned by a rising flood. Out of this tragic hurly burly some three or four thousand are able each week to fight their way over the tops of the others and escape across the frontier. This panic-stricken stream of fugitives is all that Europe sees of the persecution. Of the horrors which remain behind, it has hardly the vaguest idea.

Yet, as I said, we are only at the beginning. Fresh edicts on a far more sweeping scale have already been adopted. I have been able to secure copies of many of these, but they by no means exhaust the outlook. The truth is the movement has now acquired such momentum that there is scarcely need for the pretence of the fresh laws for the confiscation of Jewish property in manufactories and business leases acquired since 1882 that have been decreed within the past ten days. It began months ago, and from this to wholesale spoliation, without reference to dates or legal rights, is only a short step.

The second letter is an indictment of Russia of which not even a Goldwin Smith will be able to exculpate it. We must restrict ourselves, however, to the following brief extract:

The Russians are the excusemakers of the world. The police had scarcely begun their work of expelling Jews who were too poor to buy temporary immunity before all Russia blossomed with reasons for the expulsion. The Jews were all usurers, money lenders, vampires, who sucked the choicest Russian blood, promoters of dishonesty in business, etc. These charges began in the imagination, but it was not long before the Russians had persuaded themselves of their truth. Every bankrupt Russian merchant, who has misconducted his business with drunken stupidity for years, will tell you now that he has been ruined by Jewish chicanery; every bad Russian workman, who never properly learned his trade, and has lost every job he ever had through drink, ascribes his lack of work to Jewish competition; every moujik, who is too lazy properly to cultivate his field, and whose labor is mortgaged ahead for two or three years to the local publican, while his children have neither clothes nor food,

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feels convinced that his misfortunes are all in some way due to the Jew.

What the actual facts are concerning the Jew in Russia, I hope to be able to state with some degree of conclusiveness later on. It is enough here to say that, whatever his faults, they are not those with which the present popular clamor in Russia charges him.

One of his greatest misfortunes undoubtedly is, however, that the large majority of the English and German merchants and manufacturers in Russia take the side of the Russians against him. The truth seems to me to be that all business in Russia is in the nature of a game, in which all the people who are not Russians—Jews, Germans, English, Armenians, Greeks, and Tartars—play for the possessions of the Russian, he himself not being smart enough to take a place among the gamesters. In this game the competitors do not like each other, but race prejudice enables a number of them to combine in at least disliking the Jew.

Beyond this, the Jewish case in Russia has been seriously prejudiced by the unfortunate attitude of the American representatives in St. Petersburg, and in at least one other Russian city. The present Secretary of Legation, Mr. Wurtz, and the Consul General, Mr. Crawford, both enjoy the esteem of numerous polite circles in the Russian capital. Mr. Wurtz is, indeed, in high request among the most fashionable people of St. Petersburg, and Mr. Crawford who had translated the Finnish epic "Kalevala," was regarded with enthusiasm in Finland until the astounded Finns learned that he had joined the Slavonic Society, a political organization to whose intrigues Finland traces all her present troubles. But these two gentlemen have consistently sought to make their position pleasant in St. Petersburg by adopting an anti-Semitic tone, and, in cases which I could cite, if necessary, by blackening the character of a distressed and harassed people who were being driven wholesale from their homes in a town which neither had ever visited, or could even locate on a map.

Similarly, the United States Consul at Odessa, Dr. Heenan, made the amazing statement in the Washington *Post* of July 25, that the English papers persistently misrepresented the case, and that "there is no expulsion of native Hebrews; only foreign Jews are being expelled," whereas I pledge myself that 12,000 Russian-born Jews have been expelled from the City of Moscow alone. That the great Republic of the New World should be served by men who range themselves thus lightly on the side of despotism when an issue

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is drawn with "life, liberty, and the pursuit of happiness," is one of the most melancholy features of this whole unhappy business.

The conclusion of Mr. Frederic's letter is not only an indictment of Russia, it is also an indictment of the Government of the United States. Our Government maintains men like Crawford, Wurtz and Dr. Heenan as diplomatic representatives who wilfully close their eyes to the outrageous condition of affairs and lend their support to the practices of inhuman and barbarous acts by wilful misrepresentation and mendacious reports, in order to please the social Russian coterie in which they move. If the Jews of this country stand quietly by and tolerate such proceedings without a vigorous protest to the Government, they make themselves guilty of such cowardly connivance as to deserve the contempt of every liberty-loving citizen.

We are convinced that the people of this country will not for a moment tolerate men to represent them in Russia or anywhere else who betray the spirit of manhood and humanity which characterizes the genius, the spirit and the life of American institutions and the American people. They need only call upon their fellow-citizens to aid them in removing this outrage upon America's good fame, and a protest will be lodged with the Government which will not remain unheeded. Nor do we believe that our Government needs strenuous urging to take proper steps in this matter. We are firmly convinced that the sympathies of the Government are with the oppressed, and not with the oppressor.

Now, that a man has spoken who is ready to make good his assertions, the Jews should rise *en masse* and furnish the opportunity for a demonstration that the people of the United States condemn practices of inhumanity, of intolerance, racial or religious, and that they will not permit themselves to be represented by men who sell their birthright of Americans for a mess of worthless social flunkyism. It is about time for the Jews to assume an attitude of manliness and self-respect, and we are sure the press and people of this country will honor and respect them for it and stand by them as true Americans. Let them call public meetings, nor can this be done too soon. God helps those who help themselves.

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Affairs of the Order

☞ Lodges are respectfully requested to inform us of entertainments, of lectures held, or of any occurrence of note and interest, for notice in the *Menorah*.

NOTICE TO LODGES.—Secretaries of Grand Lodges are requested to transmit the *Menorah* a monthly list of the deaths that occur in the District, the names, age and length of membership for publication.

SECRETARIES OF DISTRICT GRAND LODGES.

District No. 1—S. Hamburger, 57th Street and 3d Avenue, New York City.
District No. 2—Abraham Abraham, Cincinnati, O.
District No. 3—M. K. Cohen, 1334 Marshall Street, Philadelphia, Pa.
District No. 4—Louis Blank, 121 Eddy Street, San Francisco, Cal.
District No. 5—S. S. Nyburg, 803 Hollins Street, Baltimore, Md.
District No. 6—E. C. Hamburger. 59 N. Clark Street, Chicago, Ill.
District No. 7—Nathan Strauss, New Orleans, La.
District No. 8—D, Wolff, Kaiserstrasse 11, Berlin, Germany.
District No. 9—Joseph Stern, Bucharest, Roumania.

GOLDEN ANNIVERSARY.

The President of the Court of Appeals of the I. O. B. B. celebrated the fiftieth anniversary of his marriage-day at Cincinnati, on 1st of September. On the morning of that day the Board of Trustees of District Grand Lodge No. 2, of which Bro. Joseph Abraham is a member, and Bro. Isidor Bush, of St. Louis, is President, assembled at the home of the former. The President of the Board, in a feeling and well-timed address, presented to Bro. Abraham, in behalf of his co-trustees, a beautiful testimonial in the shape of a solid silver fruit-bowl. Suitable response was made by the recipient.

In the evening, a large assemblage, including the Board of Trustees, Dr. Wolfenstein of Cleveland, the large family circle, and a host of friends both from home and many other cities, met together at the rooms of the Cincinnati Club, which was tastefully decorated with flowers and evergreens for the occasion, and partook of a fine banquet, which had been prepared with great care, but every one was delighted with the excellent *menu*, and all were jubilant in the exhilaration of the wines. The talented Rabbi of the congregation of which Mr. A. is a member, rose, and in a few felicitous remarks, proposed the health of the bride and bridegroom, the latter of whom responded, relating among other things, his coming to New York in the year 1835, with letters of introduction to the late Mordecai M. Noah, who then published the *Star* newspaper, and upon which Bro. Abraham found his first employment in the United States. He emigrated to Cincinnati at the suggestion of his friend

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Phineas Moses, Esq., now a resident there aged ninety-two years, with his venerable wife, and in whose house he married Sarah De Young, coincidently, that aged couple being the only survivors of about eighty guests at that wedding. After the banquet was concluded a reception was held, and about 150 guests participated therein. The Cincinnati Orchestra furnished sweet music; the old and young tripping the light fantastic toe until the wee sma' hours. The dancing of the bride with her brother-in-law, the octogenarian Secretary of the District, was the subject of much enjoyment, for they seemed to trip in the mazy dance as lightly as the younger ones, and the waltzing of the bride with her grandson, was also much noticed.

Bro. Joseph Abraham has been prominent in the I. O. B. B. almost since its formation; there has not been a session of the Constitution Grand Lodge held where he was absent. He has been foremost in forming its laws. He has been a member of the Court of Appeals since its existence, and at the last meeting at Richmond, was elected President thereof for the third time, He was the first Jewish lawyer in Cincinnati, has retired from active practice, being succeeded by his talented son, Victor Abraham. His mental powers, now fully ripened as they are, are yet as strong as ever, although his physical health is impaired. We hope he may survive yet for many years with improved health. We tender to the Brother and his amiable lady our hearty felicitations on the auspicious occasion, and trust that they may enjoy their diamond anniversary in as joyous a manner surrounded by all their family, and we echo the sentiment of all who know Bro. Abraham.

A B'NE B'RITH HALL FOR CINCINNATI.

At a meeting of the General Committee of District Grand Lodge No. 2, held on 6th of September, the following resolution was unanimously adopted:

Resolved, That a committee of three from this General Committee shall be appointed for the purpose of taking into consideration means for the erection of a Hall in Cincinnati for the use of the B'ne B'rith and other kindred societies of the city.

That this said committee shall be authorized to co-operate with the Young Men's Hebrew Association, the Kesher Shel Barzel, the Free Sons of Israel, and such other organizations as to them may be thought proper having in view the purpose of their appointment,

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The committee shall report from time to time to the General Committee of their progress in the matter.

The President appointed Bros. Lipman Levy, Jacob Trost and A. Abraham as the committee under the resolution, who have accepted the position with a determination to succeed in the proposition.

A NEW lodge has been instituted and its officers installed in the Orient, which promises to become of far-reaching influence in the development and growth of the Order in that part of the world. It is at Alexandria, Egypt, where the new lodge has been called into being. Ever since the institution of Maimonides Lodge at Cairo, which is mostly recruited of natives of Germany and France, efforts have been making to win over the Portuguese-Spanish element, who occupy a high social position in Egypt and constitute the influential element there. These efforts have been finally successful, and the new lodge is composed of the best and most intelligent members of the Alexandria community. It will now be feasible to enrol among our co-workers in the East, the wealth and intelligence of the Egyptian Israelites, and a brighter prospect is in store for the higher and wider development of our Order in the Orient.

DISTRICT GRAND LODGE No. 7.—From the semi-annual report of Nat. Strauss, the Secretary of District Grand Lodge No. 7, we learn that the number of members in the District are 2223; that 42 new members were initiated during the past six months; that 11 members were admitted by card; 9 were reinstated; 34 were suspended; 20 withdrawn by card, and 21 died. The reserve fund increased by $1227.28, and amounts now to $150.757.84.

THE lodges of District No. 8, have thus far contributed the sum of 9473 mark for the relief of the Russian refugees, and of this sum 6,000 mark have been handed over to the Central Committee at Berlin

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RESOLUTIONS.

At a meeting of GAMALIEL LODGE No. 116, I. O. B. B., held September 6th, 1891, the following Preamble and Resolutions were ananimously adopted:

WHEREAS, It has pleased God in His infinite wisdom to remove,

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by death, our beloved brother, NATHAN DOSENHEIM, who has been a member of this Lodge since its organization; and

WHEREAS, His active interest in the establishment of our Lodge and his many services rendered it, have greatly endeared him to our members.

Resolved, That in the death of Nathan Dosenheim this Lodge suffers a severe loss, and that we shall miss his labor and advice which have been so freely given in the past.

Resolved, That we tender to his sorrowing wife and children our sincere sympathy in their affliction, and point them to that Heavenly Father who orders all things for the best and who alone can give consolation in this the hour of bereavement.

Resolved, That these resolutions be spread at large upon the minutes, a copy thereof forwarded to the family of our departed brother, and that they be published in the official organ of the Order, the MENORAH.

CAHEN LEON,
WM KRITZMAN,
ISAAC SYLVESTER,
Committee.

Editorial Notes

AMERICAN COMMITTEE FOR AMELIORATING THE CONDITION OF RUSSIAN REFUGEES.

An important meeting of representative men from important business centres of the country was held on the 22d of September at the Hebrew Educational Institute in this city and an organization was formed under the style and name of "The American Committee for ameliorating the condition of Russian refugees," which promises to become an important instrument in grappling with the problem of disposing of the mass emigration of Russian refugees which has been directed to this country. One of the greatest evils has been thus far the crowding and herding together of these emigrants in special districts in this city and other large cities. Could these emigrants be distributed over the country, their coming would never have been materially objected to and it would have been easier to turn them with useful occupations. Much work has been done in this direction by the efforts of the Trustees of the Baron de Hirsch

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Fund and the United Hebrew Charities, but effectual results can not well be attained without the co-operation of the Jewish communities of the whole country. It was deemed best therefore to invite the co-operation of the fraternal organizations and of the various committees who have already been active in this work and form an organization, that would be able to reach and interest every Jewish community throughout the country. A call issued by the Trustees of the Baron de Hirsch Fund for conference and organization brought together a number of representative Israelites.

The meeting was opened by Hon. M. S. Isaacs, President of the Baron de Hirsch Fund, who briefly stated the object of the gathering and referred to the manner in which it had been brought about; after which Mr. Adolph Loeb, of Chicago, was proposed for temporary president and Mr. A. S. Solomons temporary secretary. The following was thelist of delegates present:

United Hebrew Charities—Henry Rice, M. Tuska, J. H. Hoffman, I. S. Isaacs, H. S. Allen, J. F. Bamberger, Chas. Frank.

Hebrew Sheltering Home—K. H. Sarasohn, United Charities of Boston—S. Slutzki.

United Hebrew Charities of Buffalo—S. Levyn.

Hebrew Relief Society of Milwaukee—S. Schram.

Baron Hirsch Fund Members; Jewish Ministers' Association—Rev. Drs. H. P. Mendes and B. Drachman.

New York Branch Alliance Israelite Universelle—A. S. Solomons and Dr. H. P. Mendes.

I. O. B. B.—Jos. Fox, Wm. Lovenstein, Adolph Loeb, Henry Greenebaum, Sol. Sulzberger, Chas. Hoffman, S. Woolner.

Jewish Alliance—Simon Muhr, Louis E. Levy, Dr. S. Solis Cohen, Bernard Harris, of Philadelphia; Leon Zolokoff and Dr. A. P. Kadison, of Chicago; Ferd. Levy, New York; Simon Wolf, Washington.

Union of American Hebrew Congregations—Julius Freiberg, L. Seasongood, M. Fishel, M. Kohner, A. A. Kramer, Dr. Max Landsberg, Lazarus Silverman.

Sons of Benjamin—Ferd Levy, B. Rosenthal, S. Manilla, S. M. Marks, Anson Stern, L. Lindeman, F. Greenwood, E. P. Lazarus. Jos. Weinthal, A. Rosenberg, S. Dorf, Magnus Levy.

I. O. F. S. I.—Isaac Hamburger.

K. S. B.—M. W. Platzek, E. Freund, M. Greenbaum, L. Abraham, S. Latz, I Liebman, A. B. Wollf.

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A permant organization was formed consisting of the following officers: President: Lewis Seasongood Cincinnati; Vice-President, Lazarus Silverman, Chicago and Joseph Fox, New York; Treasurer Jacob H. Schiff New York, Secretaries Hon. A.S.Solomons, Washington D. C. and Bernard Harris, Philadelphia.

The expediency and judiciousness of forming a new society elicited considerable discussion and finally it was resolved to start a society and a committee was appointed to submit a draft of laws and on their report the following laws were adopted:

LAWS OF THE NEW ORGANIZATION.

PREAMBLE.

The representatives of the Jewish organizations of the United States do establish a General Committee for Ameliorating the Condition of Russian Refugees, to take exclusive charge, in cöoperation with existing organizations and local committees to be formed throughout the several sections of the Union for the reception, aid, distribution and placing of Jewish refugees from Russia arriving in the United States.

I.

This organization shall be known as the American Committee for Ameliorating the Condition of Russian Refugees.

II.

1. This Committee shall be constituted as follows:

First, The Presidents of the general Jewish organizations represented at the Conference of Sept. 22d, 1891, and of the delegates present at such Conference.

Secondly, Those who signed the call for such Conference.

Thirdly, The Chairman of the Local Committees created under the Third Article hereof, and

Fourthly, Such additional persons as shall be elected by such Committee from time to time.

2. The General Committee shall have power to establish laws for their government and for the proper execution of the purposes herein designated.

III.

Local Committees shall be organized in every city and town in the United States, where there exists a Jewish congregation, benevolent society, lodge belonging to a Jewish Order or other Jewish organization, or wherever Jews reside, and shall be constituted as follows:

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First, A representative of such organization herein mentioned existing in such city or town and the rabbi of each congregation therein.

Second, Such additional persons as shall be elected by such Committee from time to time.

IV.

The General Committee shall designate an Executive Committee of twenty-five members, whose seat shall be in the city of New York, which shall be authorized to appoint a Secretary and necessary agents and to which shall be entrusted the specific direction of the objects herein contemplated, and which will communicate with the Local Committees.

The objects of the organization shall be to secure the sympathy cöoperation and assistance of all citizens irrespective of creed, for the purpose of

First, Securing employment and homes for Jewish refugees from Russia, and preferably in places not largely populated.

Second, Provision for their instruction in the English language and in agricultural and mechanical industries in places where arrangements shall not be otherwise made for the purpose.

Third, Cöoperation with existing Jewish organizations in carrying out these objects.

Fourth, Cöoperation with existing Jewish organizations at or near the seaboard in the transportation and distribution of the refugees.

The Executive Committee shall at once proceed to adopt plans for the organization of the Local Committees of societies to carry out the objects for which the Local Committees have been formed. Such plans shall provide for the annual contributions to be paid by members and for the disposition ot the funds so received.

The Executive Committee recommended, consisted of twenty-five persons, as follows:

Henry Rice, Julius Bien, Jacob H. Schiff, Morris Tuska, Ferd. Levy, Isaac Hamburger, Max Warley Platzek, New York; Simon Muhr, Louis E. Levy, Philadelphia; Dr. A. Friedenwald, Baltimore; Jacob Hecht, Boston; Julius Freiberg, Louis Seasongood, Cincinnati; Adolph Loeb, Julius Rosenthal, Chicago; Samuel Woolner, Peoria, Ill.; Simon Wolf, Washington; Bernard Gross, Milwaukee, Wis.; Marcus Bernheimer, St. Louis: David S. Cohen, Portland, Ore.; Marcus Putzel, Detroit; Emanuel Cohen, Minneapolis, Minn.;

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Aaron Haas, Atlanta, Ga.; Leo N. Levi, Galveston; Elias Lowenstein, Memphis, Tenn.

After the final adoption of the report and the appointing of the Executive Committee, a general discussion was held by the gentlemen present for the purpose of bringing out suggestions and giving an idea of the various ways in which the refugees could be helped. Mr. Freiberg asked about the method pursued in teaching trades. He stated that he had in his employ a number of refugees whom he had taken to Cincinnati in 1881, and who were perfect mechanics in their various occupations, and who were gentlemen in highest sense of the term. Some of them had laid aside considerable money and purchased property for themselves, and all, without exception, were doing very well.

Mr. L. E. Levy, of Philadelphia, gave the experience which he had with a number of Russians whom he had taken into his employ and taught the full details of the photo-engraving business; some of them are earning after a few years as much as $25 a week, while when they came to him they did not know a camera from a mile post. Mr. Levy also spoke of a trip he had taken through Pennsylvania among the refugees who had been placed by the Philadelphia Societies, and told how they were working in cotton and woolen mills, and the complete satisfaction they gave, which was amply proved by the fact that he was asked to send other families to the same places. He found that when one or two were placed in a factory in a town from the city, gradually other Russians, relatives or friends were attracted to the same place, and formed a nucleus for still larger migration from the city.

In reply to Mr. Freiberg, Mr. Henry Rice gave some figures from an interesting report of the United Hebrew Charities on the number of situations found within the past six months, which ran up to 5,594, at an expense of $4.484. Within five years, out of the thousand which the United Hebrew Charities had placed in employment, they had reeeived complaints of but two employees, and they were not Russians. They had placed from 1,200 to 1,400 in the New England States alone. The cost of tools which they had furnished to mechanics was $3,590, which proved amply that there were mechanics among them. They had spent 6,487 in returning persons to Russia, which did not, however, represent the entire cost of transportation, as only such persons were returned who found it impossible to earn a livelihood here, and who could contribute towards their return passage.

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It is to be hoped that a thorough and effective co-operation of the various Jewish Committees and organizations, well systematized will succeed in distributing the stranger throughout our vast countrys relieve the congested condition in the large cities, which will be the best means of rapidly Americanizing the emigrants.

Mr. Woolner expressed surprise again at what he heard. He said that ninety-five out of a hundred out West did not know about the condition of affairs in New York and are ignorant of the fact that any of these men are mechanics or can be made such. He thought that it was very advisable that every effort should be made to spread broadcast such information concerning these people, as it would do a great deal to bring about a better understanding of matters.

Mr. Jesse Seligman was accorded the floor and spoke of the great pleasure he felt at the presence of so many representatives. He said that they had long desired to enlist the aid of the outside communities, and he was glad to see that they were ready to work hand in hand with their brethren. The government of the United States was doing all that it could for them. He had, he said, given this matter a good deal of personal attention. These exiles came here poor and friendless, but that was no more than many of the gentlemen he saw about him did many years ago, and who now by prudence and honest dealing were in a condition to help their exiled brothers and infuse into them courage and hope. He knew these men would all do well and become useful and honored citizens if put in the way to help themselves.

Mr. Louis Abraham, of Washington, suggested three means for placing some of these refugees in homes in the cities, basing his statement on the experience which he had had in Washington. In 1881 he took a number of families with him and with the assistance of friends in Washington, purchased cows for a few of them and started milk routes. These people were still in business to-day, owned property and even speculated in real estate. Floriculture he suggested also, as the sale of plants and flowers is a profitable one in all towns and cities. Another industry was silk-raising, which he said required an outlay of but $5, though he mentioned nothing of the money necessary for the people to exist on before they could realize on their products.

Dr. Julius Goldman, Secretary of the Baron de Hirsch Fund wished to remove any wrong impression that the gentleman present might have concerning the refugees. He wished them to under-

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stand affairs as they were. Of the 56,000 who had arrived here during the past year, over 30,000 had come within the last few months, and of the 5,600 who had been placed at trades all were not perfect mechanics, but only partially such. He did not wish to throw any cold water upon the enthusiasm that existed, but he did not want a wrong impression to go forth. The fact was that the people in New York had done all they could and the Baron de Hirsch Fund and the United Hebrew Charities were positively swamped, and were therefore very glad these gentlemen had come together to aid them. What was wanted was to get these people work, and the Baron de Hirsch Fund had been forced to abandon their educational work in consequence.

The convention adjourned at six o'clock, after the appointment of committees to visit the Hebrew Sheltering Home on Madison Street and the Barge Office.

The Executive Committee met immediately after adjournment and elected the following officers: Jacob H. Schiff, Chairman; Julius Freiberg and M. W. Platzek, Vice-Chairman; A. S. Solomons Secretary, and M. W. Platzek, Committee on Laws.

AID FROM THE PUBLIC AT LARGE.

The American people do not restrict their charity to sect, their humane and kindly disposition takes in all who are the victims of misfortune and their sympathy goes out to the oppressed of all countries, regardless of creed. Many contributions have been quietly raised by Americans, nor Jews towards the relief of the unfortunate victims of fanaticism and Judge Dillon who wrote the following letter to Mr. Jesse Seligman, probably expresses the sentiments actuating the largest portion of the American people. He writes;

DEAR SIR: Coming to this place (Saratoga) on the train from New York to-day, I saw in *The Evening Post* a statement that prominent Hebrews in all parts of the United States have been invited by the Trustees of the Baron de Hirsch fund to meet in this city on Wednesday, September 23, in the building of the Hebrew Educational Alliance, at East Broadway and Jefferson Street, for the purpose of co-operating in the formation of an American relief committee to make the best possible disposition of the exiled Russian Jews coming to this country.

The persecutions of your people with mediæval cruelty, whereby they are exiled without cause, suddenly and *en masse* with all the multiplied and nameless hardships and sufferings which must necessarily attend such an

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exodus, from a country in which they lived for generations and had the right to peacefully remain have awakened among all right-thinking persons sympathy for the victims and indignation against their oppressors.

This is not a matter that appeals alone to the people of your race. It appeals to every man with a heart of flesh in his bosom. There remains no longer any place for prejudice or selfishness. Reports are made that some Jewish refugees have already been sent back from this country for fear that they may become a public charge. This must not be. Without shame we cannot remain idle and cold spectators and see this done under our very eyes. Ever since the establishment of our nation, it has been its just boast that it was the asylum of the toiling and oppressed people of all other countries, who in good faith sought our shores with a view to permanent residence and citizenship. I am not criticising necessary or provident defensive modifications of this policy, but these have no rightful application to your fugitive people who in their necessity come from preference to this land o freedom to find and make themselves homes.

I would as soon shut my door against a benighted wanderer seeking refuge from the merciless blizzard as to shut our national ports against those of your people who, stricken like wild beasts, are driven here in the stress of the raging storm which threatens their destruction. Let us receive them with welcome and with hospitality. Let us show to the nations of the world that there is at least one spot on God's earth where these unfortunate exiles may rest their tired feet, set up again their household gods, reconstruct their ruined homes and worship in peace the God of their fathers.

I notice in the article referred to that it is proposed "to appeal to the Jews of the United States to unite in a co operative plan to find homes and employment for Russian Jewish emigrants." I beg to suggest that this concerns not your people alone. It quite as deeply concerns the good name of the American people to see that no refugee shall be returned for poverty or for any cause save for crime, or shall be allowed to suffer until he can find work.

I do not rest these sentiments upon the unfeigned respect I feel for the immemorial traditions and glorious history of your people, who in theology, ethics, philosophy, arts, literature, jurisprudence, and legislation have either led the thought of the world or kept fully abreast with it. I prefer to rest them upon the broader, higher, and truer ground that these exiles are men, with all the imprescriptible rights that belong to men, because they are men, irrespective of religion, race, or nationality, rights which as governments do not create or confer, so they cannot rightfully deny or destroy. I enclose my check for the good cause—would it were more—and in doing so I could not refrain, before resting my head upon my pillow.to thus state the reasons why I did it.

With great respect, I am as ever,

Very truly yours.

JOHN F. DILLON.

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THE DEATH ROLL.

PROFESSOR HEINRICH GRAETZ, the renowned modern historian of the Jews, died at Munich at the ripe age of seventy-four. He was a native of Xions, a little town in Posen. He attained his academical education at the University of Breslau, where he subsequently taught as Extraordinary Professor of History. For many years he was one of the Professors of the Jewish Theological Seminary of Breslau, and many of the Rabbis now officiating have learned to love and venerate him as their teacher. He wrote a number of scholarly works, but the work which will secure him a permanent place in the world of letters is his History of the Jews, in eleven volumes, a work which is referred to by Jewish and Christian scholars as the great authority on Jewish history. The amount of historical research embodied in that stupendous work is truly astounding, though the critic found many spots of biassed judgments and unverified statements. The history of the Jews, especially after their dispersion, abounds in events of tragic heroism and glorious achievements, but the latter consist of mental, intellectual literary productions. The tragedy unfolds a tale of martyrdom and suffering, of endurance and unparalleled tenacity, and found in the annals of every nation on the face of the globe for the past twenty centuries. The literary and intellectual achievements are by far the most important part of the Jewish history, and it required the labors of a literary giant, such as Professor Graetz was, to collect the material, sift it, and present it in connected form. The history of Israel's intellectual achievements unrolls before our eyes a panorama of the most brilliant colors. Driven from country to country, from place to place, they carried with them their priceless treasure and never tired of developing and perfecting it They took an active share in every mental process out of which our civilization gradually grew; they philosophized with the Arabic scholars, appropriated the wisdom of the Greeks, and became the teachers of every science known. In the world af barbarism and obscurantism they held up the torch of enlightenment and knowledge. This picture of magnificent and glorious accomplishment, is presented by Graetz in attractive colors, and though not free from a certain individual bias, his work will last for ages to come as a monument of ceaseless industry and vast erudition. He was also for many years the editor of the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, a magazine of which he took charge after the death of Zacharias Frankel, and his contri-

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butions are of great scholarly value. He also published *Gnostizismus und Judenthum* (1846), *Leket Shoshanim Blumenlese neu hebräischer Dichtungen* (1862), *Koheleth oder der Salomonische Prediger* (1871), *Das Salomonische Hohelied* (1873), *Die Propheties Joel's* (1872), and *Kritischer Kommentar zu den Psalmen* (1882-1883.) His history in English translation is now being published by the Jewish Publication Society; the first volume is in the hands of its subscribers. Few men have been favored to accomplish as much as Professor Graetz did during the short span of a human life, and his death is mourned not only by the Jewish community throughout the world, but by the entire literary world.

Professor Moritz Friedman, a pupil of Sulzer, who, for many years delighted the Jewish community of Buda-Pesth by his exquisite vocal recitations as chief precentor, died at the age of sixty-eight years. He composed many liturgical pieces, and his name ranks side by side with the renowned Sulzer.

Lewis Gotthold, for a number of years clerk to the Executive Committee of the Order B'ne B'rith, died in the zenith of his manhood, at the age of forty-six. He was the son in-law of Julius Bien, who loved him as a dear son. He was a devoted husband and an affectionate father. He was well educated and of unimpeachable purity. For a number of years he occupied a confidential position in the importing house of Herrman, Sternbach & Co.. At the recent Convention of the Order he was selected as the temporary Secretary, and the Auditing Committee that examined his account books of the Order, were filled with admiration at the neatness and exactness with which they were kept. He leaves a sorrowing widow and two small children behind, and his death leaves a void not only in the circle of those near to him, but among a larger circle of friends.

The death of Geheimer Sanitats-Rath Dr. Carl Lehfeldt, of Berlin, occurred in September 1st Berlin at the ripe age of 81. The deceased was a physician of eminence, renowned as much for his scientific ability as for a quality far rarer in Berlin, the fervor of his Judaism. He was a brother of the late Mrs. Adler of London whom he only survived eight months. Two or three years ago the University of Berlin sent an influential deputation to congratulate him on the occasion of his celebrating his professional jubilee, and renewed the doctor's diploma granted him 50 years previously.

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Though the Nestor of his profession, he remained in active practice till almost the very last. Two months ago he was still visiting his 30 patients a day, and taking the liveliest convert to the brief but almost universal belief in Koch's cure for consumption. He held a government appointment as Medical Officer on the State Railways, and was in turn appointed Councillor of Health and Privy Councillor, besides being made, for his services, Knight of two or three Prussian Orders. He had a large circle of literary and artistic friends, and was not a little proud of his treasures—the Eberlein "Venus" or the "Monkey as physician," painted for him by his kinsman, Myerheim. He belonged to one of the oldest families of Berlin Jews, and enjoyed an immense practice among co-religionists and fellow-citizens, some of whom he had attended for four generations. He was universally respected and loved, and by his children and grandchildren almost adored. Consistently orthodox in the observances of his faith, he was for half a century the only Berlin doctor who, except in cases of life and death refused to drive on the Sabbath day. The late Chief Rabbi, his brother-in-law, had a deep regard for him, and used to quote his letters as fine examples of the almost extinct art of correspondence. Another brother in law of his was the famous Dr. Sachs, and his wife's brother was Major Burg, who till his death remained the solitary instance of a professing Jew who had held a commission in the Prussian Army.

Like Dr. Sachs, Lehfeldt had the poetical faculty largely developed and though he puplished nothing but dry monographs on medical subjects, his poems are not unworthy of publication.

LITERARY NOTES.

The "Beth-El Dedication" number which *The American Hebrew* issued on the 18th of September was an elegant specimen of typography and ambitious journalism. The beautiful illustrations which supplement the letter press, the full and detailed description of the Temple and of the Dedication ceremonies were highly creditable to the enterprise and energy of publisher and editors. The beauty and attractiveness of that issue stand unexcelled in the annals of Jewish journalism and the encomiums generally bestowed upon it are well deserved.

The last number of the "Zeitschrift für Vergleichende Literaturgeschichte und Renaissance-Literatur," edited by M. Koch and L. Geiger, contains an interesting article by Dr. M. Landau, bearing the title "Ein hebräischer Reise-roman," in which the narrative of

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Eldad Hadani is treated in connection with similar accounts in Greek and Arabic sources. Dr. Landau's suggestions as to the origin of the Sambation legend are very instructive. The same number also contains an essay, "Job Herakles and Faust," which is not less interesting.

Mr. Charles W. Rosenfeld, a Russian Jew living in London, has published a pamphlet, entitled "The Teaching of Humanity" in which he essays to throw some light on certain movements of the day. In a preface the author says that his treatise is published "as a humble thankoffering to her most Gracious Majesty the Queen and Royal Family and to her Majesty's Ministers and also to the nobility and gentry of Great Britain for their just and humane laws."

The prospectus of the seventh year's publications of the Hebrew Literature Society (Mekize Nirdamim) in Berlin, includes the following: concluding Part of the Mishna Commentary on the 6th Order. Introduction and Register to the Hilchoth Gedoloth; Machsor Vitry 2d part; hitherto unedited Responsa of Rabbi Meier Rothenburg, arranged by Rabbi M. Bloch, Professor at the Rabbinical Seminary in Buda Pesth; the Great Book of the Pious, after the MS., at Parma, hitherto unedited Writings of Saadia Gaon, from MS. at St. Petersburg, arranged by Dr. Harkavy.

"Buried Cities and Bible Countries" by Mr. George St. Clair, is an enlarged edition of the lectures he has for many years given for the Palestine Exploration Fund. In his description of the conduit of Siloam, Mr. St. Clair supports the view that it was the work of a people with but a rudimentary knowledge of engineering, a view opposed to that of M. Clermont Ganneau, and to all that is known of the works of the early days of the Jewish monarchy.

Chief Rabbi Adler, at the suggestion of Lord Rothschild and in compliance with the urgent solicitations of Mr. Bryce, editor of the *North American Review*, prepared an article on the present condition of the Jews in Russia, its Causes and Remedies. The paper, which will also deal with Prof. Goldwin Smith's recent attacks, will appear in an early number of the Review.

A fragment of a Provencal poem on the history of Esther, written in Hebrew characters, will appear in the *Romania* in the or-

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iginal form, with a Provencal translatiou by Professor Paul Meyer. The author of the poem is Israel Caslari, of Avignon, who lived about 1340. The poem was found in a unique MS. belonging to the Chief Rabbi.

The recent "Heft" of Dr. Geiger's *Zeitschrift für die Geschichte der Juden in Deutschland* contains interesting articles on some writings of Boerne in his young days, unpublished memoirs of Zunz, valuable historical documents relating to the history of the Jews in Strassburg and a valuable paper by Dr. Steinschneider on early Hebrew prints.

The seventh volume of the "Aruch Completum" by Rev. Dr. Alexander Kohut has left the press and it is expected that the eighth and last volume will appear now in quick succession. It is a stupendous work embracing the studies and labors of many years and confers honor and credit upon the learned author and the Jewish ministry.

Mr. Joseph Hatton's novel "By Order of the Czar," in which he exposes the inhuman treatment of the Jews in Russia, is still attracting so great an attention that the sixth edition has been exhausted within two weeks. Messrs. Hutchinson & Co., the publishers, have a seventh edition in the press.

Herr Salomon Buber has published, in commemoration of Dr. Jellinek's seventieth birthday, and prefaced with an introduction, R. Jedaja Penini's (Bedarschi) Commentaries on the Hagada of the Psalms.

The *Atlantic Monthly*, always the *creme* of American magazines in a literary way, contains in the October issue a poem by Oliver Wendell Holmes on James Russell Lowell which is a real gem.

Henry Labouchere has written for the October *Forum* an article on "The English Royal Family; its Uses and its Cost."

"An English Tribute to Lowell," by Archdeacon Farrar, is published in the October number of the *Forum*.

Ouida is writing a novel illustrative of Jewish life.

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REPORT OF THE EXECUTIVE COMMITTEE.

[Continued from June MENORAH]

BRETHREN:—The progress made since the assembly of our Convention in Richmond has been most gratifying. The future of the Order's usefulness and influence looms up with greater brightness, and our aim is becoming more steady and direct. We have established 12 new lodges, distributed all over the world. These lodges are located as follows;

406	Tacoma	Dist. No.	4.	Tacoma, Wash.
408	Nassau	"	8.	Wiesbaden.
409	Menorah	"	2.	St. Louis.
410	America	"	1.	New York.
411	Arse Lebanon	"		Beyrout.
412	Leopold Zunz	"	8.	Berlin.
413	Argo	"	5.	Washington, D. C.
414	Roumania	"	1.	New York.
415	David Klein	"	3.	Paterson.
416	Portland	"	4.	Oregon.
417	Carolina	"	8.	South Carolina.
418	Galil	"		Safed.

The membership in the old lodges has also increased, and it is noteworthy that the rising generation begins to take a more active interest in our aims and purposes.

The mission of the Order is being better understood and the energy of eminent intellectual minds is coming to our aid. The Order's influence for the amelioration of the condition of our brethren, for the spread of enlightenment and culture, for arousing courage and the consciousness of human dignity, is taking wider dimensions, and our opportunities for helping the cause of humanity are multiplying.

Much of what has been done must be traced back to the impulse given by the recent Convention of the Order. It is

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true, no notable changes of law were effected, but the gathering of representatives from all quarters of the country effected a change of views, and quickened the enthusiasm and the spirit of activity which characterizes present life in the Order. The changes that were made, the measures that were adopted, for increasing the usefulness of the Order, were made known to you by the circular letter transmitted to the lodges of the Order.

In accordance with the amendment of Section 4, Article 2, Part 3, of the Constitution, I have appointed as corresponding secretary of the Executive Committee, Bro. M. Ellinger, who has conducted the correspondence of the Committee for a number of years.

The amendment submitted to the lodges on the recommendation of the General Convention, looking to the admission of women as active members of the Order, has not met with the approval of the majority of the lodges. As far as returns have been received, from 179 lodges, 141 are against their admission and only 38 in favor of it. It does not seem, therefore, that the proposed movement of enlisting the active services of women in the practical conduct of our lodge-work has met with any great interest or much favor on the part of our members. The work of the Order is probably too serious to warrant any such radical change in the forces of the Order as would be effected by their admission.

The Executive Committee immediately after the adjournment of the Convention communicated with the trustees of the Baron de Hirsch Fund, placing the services of the Order at the disposal of the philanthropic gentlemen who have accepted the charge of that great Jewish benefactor. The opportunity, however, for active co-operation offered only recently, and you will have seen from the circular letter sent to our Commissioners and officially promulgated in the MENORAH, that the task assigned to us will afford material help and assistance in the solution of the great problem which the Jewish citizens of America are

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called upon to meet by the continued and systematic expatriation of the Jews from Russia in a way most cruel and inhuman.

It is my sad duty to record the loss which the Order has sustained during the past year in the death of prominent members, of devoted leaders and valiant workers in our cause.

We had to mourn the loss of Bro. Benjamin F. Peixotto, who occupied at one time the highest position in the gift of the brethren, in his election as Grand Saar of the Order. Whether in office or out of office, he was ever active in advancing the cause of our fraternity and the principles which we have written upon our banner. He evidently beheld in the Order one of the most potent engines for advancing the cause and elevation of our race. And he was tireless in his labors. In whatever country he was stationed, in whatever position he was placed, the Order B'ne B'rith was near to his heart. It was as a member of the Order that he undertook that great mission of redemption of our brethren in Roumania, and planted the seed of our Order in that country, as the most efficient means to raise the standard of Judaism to a higher plane. He was thus instrumental in placing the Jews of Roumania upon a higher standard of manhood and self-conscious dignity, enabling them thereby to fight their battle against the forces of persecution with greater success—the battle which has not yet ceased, but which is drawing nearer to final victory year by year. The Society Zion, which he founded, has become closely identified with us and incorporated into our brotherhood.

In speech and writ he was an active missionary for enlightened Judaism; and from no selfish motives, but from the conviction that a cause so grand, so necessary as that represented by our Order, needed the medium of a printed organ for the propagation of its principles and the proclamation of its purposes, he founded, at great personal sacrifice,

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the MENORAH, the only Jewish monthly published in the English language at this day.

He was yet with us during the recent Convention but the traces of dissolution were written upon his countenance, and but few months thereafter we had to follow the remains of the beloved leader to their last resting place. The grief at his loss was great and universal, and his memory was dwelt upon in loving, affectionate terms in almost every lodge. His name will be revered for all time to come, as an illustrious example of devotion to the cause of the Order, of Israel and of humanity.

We have also lost a valuable leader by the death of David Klein, of Philadelphia. He was one of those men who are an ornament to any community in which they live, and who render effective services to every measure calculated to advance the cause of religion, of charity and education. At the time of his death he was the President of District No. 3. He was at the same time president of the Congregation Keneseth Israel, of Philadelphia, and a member of every benevolent institution of that city. In every society that had his name on its list—and they were many—he was an active participant in its labors. There were no sacrifices too great for him, if needed in the cause of humanity. One of the most representative, enlightened men of Philadelphia, he was a sincere and devoted Israelite—a man whose memory will be cherished by all who knew him.

Death has also removed one of the few remaining founders of the Order, Bro. William Renau. He stood at the cradle of our institution, and for many years took a prominent part in its propagation and development. By his spotless life as a citizen, by the respect which he enjoyed in the community in which he dwelled, he illustrated the beauty of combining enlightened citizenship with devotion to his religion.

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STATE OF THE ORDER.

The condition of the Order in the various Districts into which it is divided, has been shown you in the reports of my colleagues, the members of the Executive Committee from those Districts. They bear evidence of the new life that has arisen in all of them; the gains we have made, not only in numbers, but in material that is promising for the future development of the Order. They have all pointed out the fact that much remains to be done, that only a beginning has been made.

Bro. Sulzberger, of District No. 1, dwells upon the need of making propaganda for the advance of our Order, and we agree with him when he says: "Public meetings must be arranged at which those who are competent should explain attractively the needs of such a society as ours, the benefit to be derived from the union of Israel, the methods applied thus far which have produced such beneficial results, and I have not the slightest doubt that in a few years we will form the strongest and best Jewish organization on the face of the earth.

"Such a society is needed to dispel the false impression which prevails that the Jews know no higher aspiration than the amassing of wealth, that they are devoid of any ideals, and that materialism and agnosticism are sapping the life-blood of Judaism.

"The world must be taught that Judaism and humanity are convertible terms, that difference of opinion in regard to dogmatic questions does not incapacitate us from pursuing in unison the highest aim of man. It is a noble mission which we have assumed, but it requires constant activity and incessant agitation to keep it before the minds of our brethren and to bring it forward to a higher plane.

In District No. 2, a valuable beginning has been made in the foundation of a lodge composed of Russian refugees, and the new lodge founded in St. Louis is receiving con-

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stantly accession to its membership. Its progress is watched with keen interest.

The pride of District No. 2, the Orphan Asylum, at Cleveland, is not only fully supported financially, but also by the love and affection of every member of the District. Its usefulness will be materially increased by the erection of buildings for a Manual Training School. The District maintains its reputation for active and zealous work.

District No. 3, emerging from a condition of danger, under the leadership of its late President, David Klein, is following the path which that indefatigable leader and worker traced out for it. New lodges have been erected, and the officers of the District are zealously at work to raise the standard of District No. 3 to equal efficiency with its sisters.

District No. 4 has assumed the wonted activity which characterized it in earlier years, and is bringing about measures for increasing the usefulness of the Order. The Committee on Intellectual Improvement has succeeded in obtaining the services of able speakers to address large and appreciative audiences. The technical school proposed by the District is still in an inchoate condition, but the committee is hard at work, and, with the accustomed liberality of our brethrenof the Pacific Coast, we may soon look for a speedy materialization of the project. Missionaries will be sent out by the Grand Lodge to awaken an interest in the Jewish residents of Salt Lake City, Utah, Helena, Montana and other cities of the great Northwest, and we may look for a rapid growth of the Order on the Pacific Coast. The free religious school established by the District in the city of San Francisco is eminently successful and cannot fail to render great service in the cause of religion and morality.

The pride of District No. 5, the Orphans' Home at Atlanta, is doing splendid work, and Bro. Simon Wolf is no doubt correct when he states that the annual examinations which were held on the 3d and 4th of May exhibit a progress not only satisfactory to the Order, but prove a great

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help in eradicating prejudice and fostering the kindest feeling among non-members and non-Israelites.

The celebration of the foundation of the Order was participated in by a very large audience at the grand mass meeting of the B'ne B'rith of District No. 6 and their friends, at Central Music Hall, in Chicago. Bros. Drs. Emil G. Hirsch and S. Sale were the orators of the occasion, and they enlisted the sympathy of the audience for the aims and aspirations of the Order.

Mr. Rubovits says: "The establishment of a Jewish Training School under the auspices of the Order and largely supported by its members, bears witness to the excellent fruits which our labors in the field of education bear. It is the largest Jewish Training School extant in the world, and most of our public-spirited co-religionists in that centre of modern industry (in Chicago) are enthusiastic in its support and maintenance. There is also an Evening School, established under the auspices of District No. 6, in which our brother, Dr. B. Felsenthal, renders invaluable service."

He further remarks: "What we need most is men who will take hold of just such work. There can be no doubt that the Order, organized as it is, has been the pioneer and the model of a great many institutions in this country, and the gentlemen who are sometimes inclined to look upon the B'ne B'rith institution as antiquated and as having outlived its usefulness, should remember that the small contributions of the multitudes and the devotion of many to disinterested charitable work, will last and outlive other organizations who had their origin in spasmodic movements, and are supported by the wealthy few."

District No. 7 continues its contributions to the Cleveland Orphan Asylum, the Jewish Widows' and Orphans' Home of New Orleans, and the Touro Infirmary of New Orleans; and it continues its labors in advancing interest in intellectual pursuits.

District No. 8 is making satisfactory progress numeri-

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cally and financially, but, above all, in bringing out permanently the purposes and objects of the Order. Our brethren in Germany seem endowed with the true spirit that should animate us, to have felt justly that in building up the Order, in spreading its lodges and its influence, in enlisting the co-operation of the cultured and intelligent, in uniting the various divisions of the synagogue, in bringing within its sphere the indifferent and the callous, they will finally succeed in creating a lever that will crush the anti-Semitic agitation which is, after all, but borne of jealousy and envy against the rapid intellectual and moral development of the Jews of Germany. Our brethren feel that, holding aloft the standard of education and humanity, they will enlist the sympathies of their fellow-citizens of all creeds. And the protest which they are making by cultivating education and bringing up the standard of morality to a higher position, is the surest weapon against agitations that have their only foundation in sordid selfishness.

The work done in District No. 9, in Roumania, is wonderful indeed. The Order has assumed all those functions which, in other countries, are entrusted to the congregation and to religious and benevolent societies. There, too, education is not only winning its way in the ranks of our own coreligionists, but fairly shames their anti-Jewish opponents to relinquishment of measures which disgrace them in the eyes of the civilized world.

Reports received from the lodges in the Orient are not only highly satisfactory, but convince us that the path which we struck out in these regions will lead to the eventual regeneration of our race in the Orient. The lodges now established in Jerusalem, in Cairo, in Jaffa, in Beyrout, at once established schools under their auspices, are thus gaining the cohesion and the co operation of the active and influential Israelites, and are doing valuable work in spreading knowledge among the masses. The establishment of these

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schools furnishes proof that cannot be gainsaid, that selfishness was not a motive in the erection of these B'ne B'rith lodges;that it was rather the strong desire for active participation in the field of modern civilization that actuated the efforts of those who called these lodges into existence.

I am happy to state that the appeal issued by the Executive Committee last Purim for contributions in aid of the Jewish Orphan Asylum in Jerusalem, and the schools under the auspices of our lodges in the Orient, have been as liberal as could be expected under present circumstances so that we are in a condition to offer reasonable aid to these schools.

It will thus be seen that our scope of usefulness is constantly increasing, and that we are coming nearer to the great aim which we always held in view, of forming a solid nucleus around which the Jews all over the world can rally for the furtherance of their best interests and those of humanity.

In these days of ours, when the Jew is attacked in every part of the world, in countries of enlightenment and of barbarism, in the Occident and the Orient, where barbarity and fanaticism have allied themselves to political intrigue, or envy and jealousy have secured the co-operation of hypocritical exponents of the religion of love, it is necessary that the Jew band together for the purpose of meeting his enemy face to face, not with any new weapon, not by meeting violence with violence, not by opposing fanaticism and intolerance to ignorance and barbarism, not by the sword and the torch, but by that old weapon which has gained a victory for Jews and Judaism in the past, and which is the weapon thus designated by the Prophet with the words: "Not with might and not with force, but in my spirit, spoke the Lord!"

The force of conscientious conviction of the truth of his religion, which has spread enlightenment over all the corners of the earth, and the active assumption of that sacred mission entrusted to Israel since the days of Abraham—in

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becoming the blessing of the nations by bringing them the evangel of the fatherhood of God and the brotherhood of man—professed to-day, but little practiced—will lead him over all the turbulence, the threatened danger of barbarous persecution, of blind race-hatred, and unjustifiable prejudice to which he is exposed.

To awaken in the masses the flame of devotion to duty, not only towards the world, but also towards their own brethren, and the fulfilment of their sacred mission from which they can never extricate themselves—is certainly an object so noble, so grand, so inspiring, that it should fill the heart of every one with love and admiration, and secure the active participation of every Israelite. The nobler and grander the mission, the more difficult is it to make its purposes and object known and understood.

It is not surprising, therefore, that the accession to our ranks is not as rapid as we could desire. But we have laid the foundation so deep and strong that it cannot be uprooted either by the storms that may arise, or by the violence of agitation that may, for a spell, pervade the atmosphere. And the farther we advance, the more clearly we see the goal which we must strive for, and which must be gained by active and zealous work and agitation.

The Grand Lodges into which our Order is divided are so many centres from which the propaganda for our Order must proceed, and our members of the Executive Committee as well as our Commissioners, must work in harmony with the appointed officers of the Grand Lodges in order to stir up the spiritual life within our ranks, and carry the agitation to the thousands of good and true men that should be with us in this hour of distress and in the future.

The incubus which for a number of years has weighted us down has fortunately been removed and relegated to that sphere of voluntary provisions for the sick and the needy, and the benevolent spirit which prevails where distress and suffering need the helping hand of a brother. The charge of selfishness, in gaining material advantages is thus removed.

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The track has been cleared, and nothing stands in the way of advancing our cause and winning recruits among young and old.

We certainly encourage our brethren to contribute towards the maintenance of a number of great charitable institutions of the Order and others which are not restricted to fraternity, or locality, or congregation. From the very nature of the principles which we teach, every cause of humanity finds ready supporters within the ranks of the Order. But we must never forget that our mission is a higher one, and that, if properly carried out, it will be a glorious achievement in its ultimate outcome, that of having effected a union of Israelites dispersed all over the world for the advancement of interests common to all humanity.

But these spiritual labors cannot be successfully carried out without material sacrifices. The larger our membership becomes, the more trifling will be the burden that rests upon the shoulder of the individual member. We have labored now for nearly fifty years, and we have laid a foundation for a bright and prosperous future. We can point with satisfaction not only to the great civilizing influence wielded by our Order in this country, but to the wonderful impulse which it has given in those countries where it has been so recently established.*

The Executive Committee is still continuing its labors to extend the influence of the Order into other countries, and fields are opening where the seed, once planted, noble fruits may be expected. Our friend and co-laborer, Bro. Sigmund Simmel, of Berlin, who laid the foundation of the Order in the Orient, has been in active and personal communication with representative men in various portions of Austria, as well as in Switzerland; and while the negotiations carried on have not yet materialized into the establishment of lodges,

* The effect of our labors has been convincingly brought out in full relief by the Jews in Jaffa. Although divided into Ashkenazim and Zephardim, they have formed a united congregation. Herein they have followed the example set them by the Jews of Beyrout, who only have one congregation. The initiative was taken by the B'ne B'rith Lodge of the place.

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the prospect is fair of seeing the Order plant its flag, at a very near time, upon a soil where its usefulness will be great and lasting.

The Executive Committee has also been in communication with friends of the Order in Australia, and in that unfortunate island so lately the scene of unparalleled outrages —in Corfu, and we look forward to the establishment of a lodge in Alexandria, Egypt, in the near future*.

The Executive Committee held its annual meeting on the 31st of May at the rooms of District Grand Lodge No. 1. There were present from No. 1, Bro. Solomon Sulzberger, No. 2, Bro. Jacob Furth; No. 3, Bro. S. J. Strauss, No. 5, Bro. Simon Wolff; No. 6, Bro. E. Rubovits; and No. 7, Bro. Joseph Hirsch.

It is needless to say that every courtesy was extended to the Executive Committee, and the hospitality of the Grand Lodge was manifested in the entertainment of the Committee at a magnificent banquet.

The subject foremost in the consideration of the Committee was the present condition of our unfortunate brethen who are driven from their homes by an inexorable tyrant, and a sub-committee appointed will do all in their power to perfect measures, either independent or in co-operation with the Jewish Alliance, for the purpose of extending such relief as is practicable, taking such action as will arouse the co-operation of our coreligionists. The question is most serious, not only from the standpoint of religion and humanity, as well as from the obligations devolving upon us as members of the Order, but from one of self-interest.

The rapid increase of the emigration of people ignorant of the language of the country, and with customs and manners totally at variance with those prevailing in American society, has fostered prejudice against the further admission of emigrants.

* This Lodge has been instituted since the above was written.

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It cannot be denied that the uncontrolled crowding, not only of those victims of religious intolerance, but of the emigrants of other nationalities, makes the amalgamation with the American people, and the absorption of these people by the labor market, already overstocked, a matter of great difficulty, testing the capacity of our statesmen and of our government.

Under all circumstances, we must make every possible effort to distribute these emigrants over as large a space as is possible, as only in this way can their Americanization be effected more readily and more rapidly. Under the instructions of the Executive Committee, plans and measures in that direction will be submitted to you and your zealous co-operation asked.

It was also determined to make the propaganda in behalf of our principles more active and more efficient. The representatives of the Executive Committee in their respective districts will make efforts for the calling of meetings of our coreligionists, to be addressed by speakers conversant with our objects and purposes, and who will submit to the people the need of strengthening our hands and of giving us their aid and support, by joining us in the work we seek to acomplish. And rich and poor, young and old, educated and untutored, all should be invited to enlist their names in some one of our lodges, or to form lodges of their own and thus swell the army of active workers in the cause of Israel. A moderate amount has been set aside for the purpose of defraying expenses that may be connected therewith.

The Executive Committee was unanimous in its expression of satisfaction with the editorial conduct of the MENORAH which is evidently in a fair way, by the high literary standard which it maintains, to take rank with some of our best magazines; and the time is not far distant when the Jews of this country will thank the Order for having established a literary vehicle of Jewish thought, of civilization and enlightenment, that reflects honor upon American Judaism.

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Every intelligent member of the Order, should not only be a reader of the MENORAH, but should lend his efforts to secure its permanency.

An amendment to the Constitution was proposed for the purpose of making the article relating to the holding of social and literary meetings once a month less ambiguous; and thus Part I, Art. I, Section 4 was on motion of the representatives from Districts Nos. 1 and 2 proposed to be amended as follows: "One of which shall be only for business, and at the other the lodge may meet for the discussion of intellectual subjects, or for social entertainments, at which the families and friends of the members may be present." The amendment will be submitted to you in due form.

It was resolved that the Districts be requested to form societies constituted of the Past Presidents of the Grand Lodges, similar to the society formed in District No. 1; and also to request the Secretaries of the Grand Lodges to interchange reports with every other district.

It was also proposed and agreed to that the Committee on Semi-centennial be instructed to confer with the Executive Committee, and to place itself in correspondence with District Grand Lodge No. 1, for the purpose of perfecting plans for the proper celebration of the semi-centennial of the Order, and a sum was set aside for the purpose of defraying the traveling expenses of the delegates.

The vacancy existing in the Ritual Committee by the demise of Bro. David Klein was filled by the appointment of Bro. Charles Hoffman, District No. 3. Bro. Isidor Bush was appointed to fill the vacancy in the Commission in aid of Refugees, caused by the death of Bro. B. F. Peixotto.

The Executive Committee was also informed of the appointment of Bro. Wm. A. Gans, of District No. 1, by Grand Lodge Zion No. 9, to the position of member of the Court of Appeals, in place of our deceased brother, Benjamin F. Peixotto.

There were present at the meeting Bros. Dr. S. B.Wolfe,

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and Henry M. Leipziger, of the Ritual Committee, who reported that their labors had not yet been completed, and would have to defer their report to the near future.

Bro. M. Thalmessinger, ex-Secretary of the Executive Committee, and Bro. Isidor Bush, ex-Treasurer attended the meeting by invitation. The Committee had the great pleasure of carrying out the resolution of the recent Convention in presenting Bro. Isidor Bush with a gold medal, in recognition of his devoted and efficient services during the best years of his life to the Order. This took place during the banquet, which was tendered by the General Committee of District Grand Lodge No. 1, to the Executive Committee, and at which sentiments promising most unselfish devotion to our cause were exchanged and expressed.

In conclusion, let me exhort you to spare no effort to bring within our lodge-rooms the young, the intellectual and the well-intended members of our race. The union we are aiming at must become more solid in order to put to the test the bone and sinew of our coreligionists. The time has come when the attacks of the illiterate, the bigoted, disappointed agitators that stir up the basest passions against the Jew, must be met by the courageous attitude of our brother citizens of the world. Society must be convinced of the baseness, of the malignity and the unworthiness of the charges which the enemies of the Jews are hurling against them in every part of the world. Our Order must be a means of making this demonstration. It will do no longer to assume an attitude of apathy and indifference, we must not wait till the flood-gates of race hatred threaten to sweep us away. Education must be our sword, and the consciousness of manhood and human dignity our shield. To rouse them and place them in battle array must be our task.

JULIUS BIEN,
President.

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PUBLISHER'S NOTES.

ARMOUR & CO., CHICAGO, whose Extract of Beef should be in every household, have issued a neat pamphlet cook-book, which must needs be seen in order to be appreciated. It is a revelation in proving how many appetizing dishes can be prepared with the aid of Armour's Extract, which is a substitute for meat juice in every instance. As the book can be had *free* for the mere asking, why refrain from using this privilege?

THE FIRM OF F. BOOSS & BRO. is just opening its thirty-ninth season with a complete stock of furs in all the latest styles and varieties, and this demonstrates that it has enjoyed the continued approval and patronage of the public. The firm has special agents in London, Paris and Berlin, under personal supervision, and thus is enabled to offer a combination of styles seldom equalled and never excelled by any house in the trade. We would call the attention of our readers to their advertisement in this issue.

GUYOT SUSPENDERS.—A connoisseur of male wearing apparel recently said, that any man who wears any other but the Genuine Guyot Suspenders commits a crime against common sense. The great superiority of the Genuine Guyots is constantly being acknowledged by the many inferior imitations which make their appearance every little while to last a short time, and the only reason they are sold at all, is because the demand for the Genuine Guyots has always been and is still greater than the supply. All the first class furnishers throughout the United States sell only the Genuine Guyot Suspenders, and we advise our friends always to examine the trade marks on the Guyots to be assured that they are genuine before purchasing. The fact, which is incontestable, always remains that every part of the Genuine Guyot being as near perfection as it is possible to be, has induced millions of American gentlemen to wear only Guyot Suspenders, and to unanimously pronounce them as the most comfortable and healthful Suspenders made. When, almost fifty years ago, Charles Guyot invented his now world-wide renowned and internationally famous Suspenders, he did almost as much good for the male sex, as Edison has done to the world in general by his inventions in electricity, and the highest medical authorities in France at that time, and ever since, in every portion of the civilized world have voluntarily certified that Suspenders made with non-elastic webbing, with short elastic back ends, with the lightest kind of buckles, insuring an easy and healthful action, and accommodating themselves always to the motions of the wearer, are not only productive of unlimited comfort, but are at the same time, positive health producers.

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The Genuine Guyot Suspenders can be had of all men's furnishers and dry goods dealers throughout the United States and Canada, and new styles are appearing every season. Ostheimer Bros., 406 Broadway, New York City, and 917-919 Filbert Street, Philadelphia, are the sole representatives of Charles Guyot in the United States and Canada.

ATTENTION is specially called to the advertisement on another page of the Provident Savings Life Assurance Society of this City. The company is of the highest solvency and repute. Its President, Mr. Sheppard Homans, is one of the foremost actuaries of this Country and Europe, and an undoubted authority in all matters of Life Insurance. The Provident Savings, while issuing particularly desirable forms of investment policies, makes a specialty of insurance at moderate cost, devoid of investment or banking features. Persons wishing to insure their lives, or make profitable arrangements for an agency, will do well to communicate with this Company.

EVERY MOTHER SHOULD HAVE A COPY of the book "The care and Feeding of Infants," issued by the proprietors of Mellin's Food—the Doliber-Goodale Co., 41 Central Wharf, Boston, Mass.; It contains advice of the greatest value and assistance to her in feeding her child. Send for a copy; it will be mailed free to any address.

THE RAISING OF CHILDREN.—This is a task where experience is especially desirable. The first-born of young couples too often perish through ignorance of the needs of the infantile constitution and what precautions, medicinal and otherwise, are necessary to guard it from harm and rescue it when in peril. In this connection no sounder advice can be given to parents whose children are troubled with lung or throat disease, or are affected with marasmus or rickets, than to keep always on hand a supply of Scott's Emulsion of Cod Liver Oil with the Hypophosphites of Lime and Soda. Feeble, nervous children speedily become more robust and thrive famously thereafter through its invigorating influence. Nothing repellant in its flavor disgusts them, since it is endowed with a pleasant taste by careful chemical manipulation, and it is particularly susceptible of assimilation by a feeble or delicate digestive apparatus. It is ineffably fine in all diseases of the lung and for scrofula, anæmia or feebleness of the gentler sex, rheumatism, and wasting maladies and premature decay.

FUNNY MONEY.—Prescott, in his "Conquest of Peru," makes mention of the fact that in place of money as an article of exchange, a certain number of cocoa beans were sewn in bags and exchanged for articles of merchandise. This speaks volumes for the appreciation of this wonderful

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product by the native Peruvian. Prescott also says that the Emperor Montezuma had fifty jars or pitchers of delicious beverage prepared from the cocoa bean every day for his own personal use, and there was no intemperance about this lavish use either, for the article is so thoroughly beneficial that the Emperor must certainly have grown strong and fleshy under this diet. For a long time the use of coffee and tea threw the habit of cocoa drinking, in England, entirely in the shade, but of late there has come to pass a wonderful reaction in favor of the latter beverage; it is quite likely that this fact is considerably due to the improved method of manufacture invented by Mr. C. J. Van Houten, and employed by his successors Van Houten & Zoon, who are, by far, the most successful manufacturers of pure, soluble powdered cocoa in the world. Van Houten's Cocoa has been introduced into almost every civilized country, and wherever it has gone, it has taken the market at once and held it despite all opposition.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. Cheney & Co., Toledo, Ohio. Sold by Druggist, 75c.

FOR OVER FIFTY YEARS, Mrs. Winslow's Soothing Syrup has been used by mothers for their children while teething. If disturbed at night and broken of rest by a sick child suffering and crying with pain of Cutting Teeth send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Diarrhœa, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums and reduces Inflammation. Is pleasant to the taste. The prescription of one of the oldest and best female physicians and nurses in the United States, and is sold at 25c. per bottle by all druggists throughout the world. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP."

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THE MENORAH

VOL. XI *NOVEMBER, 1891* No. 5

LAURENCE OLIPHANT AND THE COLONIZATION OF PALESTINE.

THE memoir of the life of Laurence Oliphant by his talented kinswoman, Mrs. M. O. W. Oliphant, attempts to offer an explanation of one of the most remarkable psychological problems presented by the life of this extraordinary man. Intellectually gifted to a degree that should have made him one of the foremost men of the age, and wielding a personal influence in every role which he played upon the stage of life, it must nevertheless be conceded that he was chiefly remarkable for his instability and his eccentricity. He seemed to spend his life in the search for something to accomplish, for a purpose to fufil, for an object great, noble and enduring to attain. His versatility was surprising; whatever career he followed, he came near reaching the top, to abandon it again before the summit had been gained. He was in turn a jurist, a soldier, a diplomat and in each of these professions he evinced no uncommon talent. All at once he stepped down to become the puppet of a juggler and charlatan, a certain Harris, to whose will he submitted like a half-taught child. But it was not the man Harris he submitted to, but to that indefinable yearning for a knowledge of life's objects and purposes which, for the time being, he believed to be within his reach, through the instrumentality of that man. To find the true inwardness of man's existence seemed to have been the main-spring of all his erraticness and waywardness. He was ever on the hunt for discovering the borderland between terrestial and spirit life, for discovering the connection between the bodied and dis-bodied soul, between heaven and earth. He evidently belonged to that class of spirits who like Swedenborg,

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Van Helmont, Boehme, in the past, persuaded themselves that they have penetrated the realm of the spirit-world, who take their dreams, fancies and hallucinations for realities and with the enthusiasm of the visionary, seek to introduce to an incredulous and matter-of-fact public the world which they have beheld in their overwrought imagination. It cannot be denied that there dwells within us a yearning hope, something like a half-forgotten reminiscence of a world other than ours of mundane construction. This reminiscence escapes the ordinary man, overwhelmed with the cares of every day struggles, or cast adrift on the maelstrom of pleasurable excitement and social ambitions. It becomes however a powerful factor in men of fervid imagination, the mind striving for a solution of the problem of life. Max Muller states correctly that the ability of man to address the question "why" to nature, and which enables him to soar up to heaven and descend to the bowels of the earth for the purpose of forcing an answer to his ponderous "why," stamps him as a being divinely appointed. This simple question addressed by man, as it were, to God, assumes with some people such overpowering force that it fills their soul to overflowing until an answer in some way or other is found. They are never satisfied to perform the ordinary task allotted to the common run of man; they can never run away from that question, do what they may, and are bound to return to it, be their distraction never so strong or their occupation never so absorbing. Life is a phenomenon to them, and they must go to the root of it to find the solution of the problem. Whether the solution is satisfactory to others, matters but little. Oliphant was one of these minds and it simmers through his whole life; no one ever questioned the purity of his motives, the loftiness of his purpose, the elevated character of his aspirations, his unselfish love of humanity.

Oliphant was one of the most extensive travelers. He was always on the road. Born in Africa, he was at an early age sent to England where he received his education, but joined his parents again, who resided at Ceylon, when he was twelve years of age, to be sent back to England a few

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years later. His principal accomplishments he acquired in traveling, setting out in 1846 for Paris passing from there to Italy. Returning again to Ceylon he joined the Nepaulese minister, Jung Behadour, for an Indian tour. In one of his letters from India to his parents, he holds an introspection of himself which for a boy of his years is quite remarkable.

The conclusion he comes to about himself is that his great weakness is "flexibility of conscience, joined to a power of adapting myself to the society into which I may happen to be thrown." He then goes on to give the following account of its origin: "It originated, I think, in a wish to be civil to everybody, and a regard for people's feelings, and has degenerated into a selfish habit of being agreeable to them simply to suit my own convenience. I think I can be firm enough when I have an object to gain, and have not even the excuse of being so easily led as I used to think. I am only led when it is to pay, which is a most sordid motive—in fact, the more I see of my own character, the more despicable it appears, as being so deeply hypocritical that I can hardly trust myself; hence arose a disinclination even to speak about myself. How blind one is to one's own interest not to see that, putting it on one's own ground, it would pay much better to be an upright God-fearing man than anything else! Fortunately religion is a thing that one cannot acquire from such a motive, or I am sure I should have done so before this." Confessions of this kind would doubtless be pleasing to his parents, more especially to his mother. They were evidently sincere. He ends by hoping "there is no humbug in it," and says "it is honest as far as I know, but I don't believe in it implicitly."

After a stay of a few years in India, he returned to England, intending to prepare for the bar. But he had no staying power and in 1852 he undertook a journey to Russia and the Crimea. As a result of his travels, he published his famous book, "Russian Shores of the Black Sea," which displayed such skilful insight to the character of the country and the people, that the military staff of the War Office consulted him in their preparations for the Crimean war. He

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spent some time subsequently in the Orient and in 1856 he came to the United States with Mr. Delane of the London *Times*. Again back to China and Japan, then to Palestine, Greece, the Herzegovina and thence to Italy. His letters to his mother display much of that theological unrest which made him subsequently the prey of the mystic Harris.

All manner of theological topics are discussed in them. He describes his doubts and difficulties, and the conclusions he has come to, and gives expression to his indignant disapproval of the different types of Christianity with which he was acquainted. His chief guide in theology appears to have been Theodore Parker, and in philosophy, Morell. Singularly enough, too, "he finds a pleasure in Longfellow which Tennyson does not convey." His preference for Parker and Longfellow, and the time at which the change took place, would seem to show that his early association with America had much to do with his severance from the theological opinion in which he had been trained. Anyhow, from the beginning of the China Mission onward, his first and last thought appears to have been religion, and the letters written after his departure for the East show that his mind was "seething with dissatisfaction and eager desire after a better way."

In 1867 he became a disciple or dupe of Harris, which is best described in the language of his biographer:

"The next communication I had from Laurence," says Mrs. Oliphant, "was dated from Liverpool. He was just about to sail to America, having given up everything that had previously tempted him—his position, his prospects, politics, literature, society, every personal possession and hope. A universal cry of consternation followed this disappearance, expressed half in regret for the deluded one (who was so little like an ordinary victim of delusion), and half in scorn of his prophet, the wretched fanatic, the vulgar mystic, who had got hold of him by what wonderful wiles or for what evil purposes, who could say? A man who thus abandons the world for religious motives is almost sure, amid the wide censure that is inevitable, to encounter also a great

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deal of contempt; yet had he become a monk, either Roman or Anglican, a faint conception of his desire to save his soul might have penetrated the universal mind; but he did not do anything so comprehensible. He went into no convent, no place of holy tradition, but far away into the wild to 'live the life,' as he himself said, to work with his hands for his daily bread, giving up everything he possessed; in no tragic mood, from no shock of failure or disappointment, but with the cheerfulness and light-heartedness that were characteristic of him, and that sense of the humorous which in living or dying never forsook him. He knew what everybody would say,—the jibes, the witty remarks, the keen shafts of censure, the mocking with which his exit from the world would be received by those whom he left behind. He saw, indeed, so to speak, the fun of it in other eyes, even when he felt in his own soul the extreme seriousness of the step he was taking. He disappeared, as if he had gone down forever in the great sea which he had traversed to reach his new home and new life. The billows closed over him as completely; and for three years he was as if he had never been."

His eyes were finally opened, and he escaped not without a violent effort.

He finally constructed for himself a system of theology, which was a combination of liberal Christianity and spiritualism, and the work in which he revealed his spiritual wanderings and speculations was probably considered by him the greatest achievement of his life. He was a firm believer also in the final restoration of the Jews to Palestine and the erection of an indepentent Jewish State upon Palestinian soil. When the Jewish troubles in Russia began, he looked upon the Holy Land as the country best adapted for the reception and settlement of the Jews expatriated from Russia, and his efforts were directed to obtain the consent and protection of the Powers of the world for a Jewish State. His ideas were, however, not unmixed with the hope that such a change would go hand in hand with a wholesale conversion of the Jews to a sort of liberalized Christian church.

He recognized the fact that an indiscriminate coloniza-

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tion of Palestine by Jews, without the guaranteed protection of all the civilized Powers, would give rise to endless political complication and would in the end prove disastrous to the settlers. He was confident, however, of the sympathy of the English Government for such a project and relying upon the all-powerful influence of England in the East and at the Sublime Porte he sent out feelers in various diplomatic circles, in which he was a *persona grata.* In 1881, he accompanied the English philanthropist, F. D. Mocatta, to Berlin and Vienna, to rouse the interest of the Jewish communities in those cities in behalf of the Russian Jews, and from here went to Haifa, where he had established a farming colony and from whence he gave all possible countenance and support to the various Jewish colonies that were gradually located in the Holy Land. The Chovevi Zion Society of London, which counts now many thousand members, and which is making continuous propaganda for directing the stream of Jewish emigration to *Erez Israel* is largely indebted to Oliphant for the impulse which he gave to their organization.

The wholesale expulsion of Jews from Russia has forced upon the Jewish community the question "whereto?" with the heterogeneous masses that escape the Russian charnel house. Palestine has been largely discussed as the most appropriate place, and no country would be more so, as it is the "Holy Land" of the Jews, the land assigned according to Scripture to Israel by the God of Abraham, the land which was the scene of many of Israel's glorious achievements and valorous struggles. It holds an affectionate place in the hopes and prayers of every devout orthodox Jew who looks to its reoccupation as the only final redemption from political bondage. If sentiment could be the directing motive, there could be no question of the choice of settlement to be made. When the project, however, is examined with the practical eye of the statesman and the cool analyzing reason of the man of affairs, the conclusion will be reached that its realization is beyond all possibility, on utilitarian and political grounds.

The soil of Palestine, according to trustworthy experts,

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is worn out, and the labor spent upon it is in no proportion to the yield obtainable. The lack of water and the frequent drought there, form probably the greatest drawbacks against the settlement of a numerous population. Irrigation would only be possible after the expenditure of vast sums of money and many years of labor spent. Water at certain seasons of the year is not even obtainable in sufficient quantity for drinking purposes, and must be purchased at a high price. The various colonies established there now by the munificence of the Rothschilds, hardly pay for the labor and money spent upon them, and there is not a year in which appeals are not sent out for the relief of the thousands that are exposed to starvation. The distress prevailing in Jerusalem and other parts of Palestine at this time is appalling; disease, which has almost become epidemic and widespread, and destitution are decimating the population, so that the Rabbis of Jerusalem were recently forced to issue a proclamation warning their coreligionists against indiscriminate emigration, and imploring them to stay away from Jerusalem and Palestine.

Politically, it would be foolhardy to add to the embarrassments under which the Turkish government is already laboring. It is true that the government of Turkey is very tolerant indeed, and extends to the Jewish subjects every possible protection. But how long Turkey will be able to control the destinies of Palestine can not be foreseen. The next great war breaking out in Europe will no doubt turn about the control of the Bosphorus, and should Constantinople fall into the hands of Russia, that power would soon enough stretch its fangs to the places holy to the Christian Church. In such an eventuality, woe to the Jews and to the Jewish religion; they would be exposed to greater intolerance than they are even now. But, even in the event of the defeat of Russia's ambitious project, it must not be forgotten that the possession of Jerusalem is coveted by every Christian Church and Christian power. The only safety of Syria's political independence lies in the jealousy of the various churches against each other ; but, as against the Jew, they would be all united. We feel confident that the present

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attitude of the Turkish government against the admission of Jews to Syria in large numbers, is due to the apprehension that an increasing Jewish population and settlement would augment its political troubles, and would sooner or later furnish the Russian government an opportunity to initiate a quarrel.

Laurence Oliphant understood well the difficulties that would present themselves to his project of repatriating the Jews, but with his sanguine temperament he hoped that he might succeed in establishing a protectorate over Palestine, guaranteed by the European powers.

We do not attempt to discuss the religious sentiment underlying the ardor of so many Jews to return to Palestine: that belongs to the domain of Jewish theology. We would not disturb the faith of people who can not see the final consummation of Israel's mission, but in the political re-union on the soil of Palestine. Even the Jews who look to a final restitution of the sacerdotal service at a Temple to be rebuilt at some future time, as the fulfilment of prophetic promise, necessary and indispensable to the consummation of Israel's redemption, even they recognise the fact that a special interference of God would precede the realization of their hopes and wishes. In a calamity like the present, which sets the whole Jewish community athinking, practical measures and nothing else can be discussed. Laurence Oliphant also took counsel with his hopes and wishes, but men of worldly wisdom will weigh the feasibility and practical usefulness of measures to be taken, and from whatever point of view the question of directing the stream of emigration to Palestine is considered, it will be found that it were criminal to delude the unfortunate victims of intolerance with expectations that cannot be fulfiled, and bring upon them deprivations and sufferings even greater than those they run away from. In this matter, the pious orthodox Rabbis of Jerusalem seem to be in harmony with the men who eliminate the question of faith and religion from consideration, and should be well pondered before encouraging further the emigration of the Jews to Syria.

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THE BARON DE HIRSCH FUND

By Hon. Myer S. Isaacs

IN March, 1891, the Baron de Hirsch Fund placed to the credit of the Trustees designated as administrators of the Fund he had determined to set aside for the relief of refugees from Russia and Roumania arriving within the United States, the sum of $2,400,000 one of the largest benefactions recorded in the history of philanthropy.

For about a year preceding this date, Baron de Hirsch had transmitted to the Trustees the sum of $10,000 monthly. The origin of the Fund is familiar to the readers of the Menorah and they will recall that the study of the policy and the methods to be adopted for the wise distribution of the large sum appropriated so generously, involved careful thought and that the conclusions, in which Baron de Hirsch acquiesced, were reached after long deliberation. Pending the preparation and acceptance of the Deed of Trust, the Trustees distributed the income on substantially the lines proposed.

A special feature of the Trust Deed is the apportionment of the Fund, so that $240,000 are set apart "for the purpose of acquiring land, allotting farm holdings and erecting and maintaining buildings and dwellings for the occupancy and use of such number of families of Hebrew emigrants from Russia or Roumania, as the Trustees shall select, with power to allot and set apart such holdings on such terms as shall be deemed expedient, and to lease such dwellings and lands to occupants so selected and to erect and maintain workshops, schools and other buildings for the benefit of such settlers and for the promotion of education and for manual and agricultural training." The capital thus permitted to be expended, is devoted to a broad and comprehensive scheme for agricultural and industrial training and settlement. A standard of life and work is thus provided whereby the capacity of the refugees for citizenship will be judged.

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The residue of the Fund, $2,160,000, must be invested in securities mentioned in the Deed, and the income is to be applied for any or all of the following purposes:

1. Loans to emigrants from Russia or Roumania, actual agriculturists, settle within the United States, upon real or chattel security.

2. Provision for the transportation of emigrants, selected (after their arrival at an American port) with reference to their age, character and capacity, to places where it is expected the conditions of the labor market or the residence of friends will tend to make them self-supporting.

3. Provision for training emigrants in a handicraft, and contributing to their support while learning such handicraft, and for furnishing the necessary tools and implements and other assistance, to enable them to earn a livelihood.

4. Provision for improved mechanical training for adults and youths, emigrants and their children, whereby persons of industry and capacity may acquire some remunerative employment, either by the payment of apprenticeship or tuition fees, or the instruction of adults and minors in trade schools or otherwise, with contributions for temporary support.

5. Provision for instruction in the English language and in the duties and obligations of life and citizenship in the United States, and for technical and trade education and the establishment and subvention of special schools, workshops and other suitable agencies for promoting and maintaining such instruction.

6. Provision for instruction in agricultural work and improved methods of farming and for aiding settlers with tools and implements and the practical supervision of such instruction conducted upon suitable tracts of land and in necessary buildings.

7. Co-operation with established agencies in various sections of the United States, whose duty it shall be in whole or in part to furnish aid or relief and education to needy and deserving applicants coming within the classes designated herein.

8. Contributions toward the maintenance of individuals and families, selected by such corporation or corporations, while temporarily awaiting work or when settled in the new homes in which they may be established.

9. Such other and further modes of relief and such other and further contributions to education and in such departments of

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knowledge as the said trustees or their successors or said corporations shall from time to time decide.

The Fund being thus apportioned, the method of operation is laid down—the Trustees being directed to appoint and regulate at such places within the United States as they shall deem advisable, agents or committees designed to co-operate in extending relief, and being entirely untrammeled in the choice of such agents but charged "to exercise vigilant supervision in all departments."

With a modesty and a prescience characteristic of the philanthropist, he suggests that the Trustees "shall not be precluded from receiving additional contributions from any source;" and then he provides for the contingency (apparently remote at this time) of the cessation or substantial reduction of emigration from Russia and Roumania, in which event the charter may be amended so as to apply to other modes of relief and contributions to education for the benefit of children of emigrants and the support of widows and orphans, and the extension of the benefits to other Hebrew emigrants besides Russians and Roumanians.

The Trustees promptly accepted the responsibilities conferred by the Deed, and proceeded to carry out its provisions.

Investments of the capital permitted to be expended upon lands and buildings have been directed in several States. The most important project thus far undertaken is at Woodbine, Cape May County, New Jersey.

About five thousand acres have been purchased where an agricultural settlement will be planted. Fifty families have been selected who will locate at Woodbine. In each case, the head of the family (or some member of it) is acquainted with farming and contributes a little capital (say $200) towards the cost of house and land. Parcels of fifteen acres are allotted, with an option of fifteen acres more, and the entire plot is cleared, the roads are made, the dwellings and barns built and five acres plowed, the cost of the entire purchase and labor being the price fixed for the farm. The purchase money is secured by a mortgage, after the settler becomes entitled to his deed. This is deferred until the

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plot is fully under cultivation, the premises being meanwhile leased at a rental of four per cent. on the value, with taxes.

Of the entire tract, eight hundred acres have been reserved for a town in which will be located certain public buildings—school-house, synagogue, workshops, etc. The town has been laid out after the usual American plan—a broad street traversing it from north to south and connecting it with the main country roads—flanked by avenues named after the Presidents of the United States and intersected by streets styled as in Philadelphia Chestnut, Walnut, etc. A park and a market place are arranged. Certain streets will be restricted. In laying out roads, clearing the land, etc. the intending settlers have been largely employed and at current wages. Woodbine is located near extensive factories and a short distance from Cape May and Philadelphia.

Investments in lands for the allotment of farms and the erection of dwellings and workshops have also been made or are in contemplation at Marlboro, Conn., Johnsonburg, Pa., near Minneapolis, Minn., in New Mexico and Texas. The plan outlined for Woodbine will be substantially followed elsewhere, except that the Marlboro and Johnsonburg purchases are for dwellings intended for the use of families employed at the factories in those places.

A site is under examination where it is intended to erect dwellings for families now living in tenements in the crowded sections of the city of New York, each house to be independent and to enjoy the benefit of open-air surroundings, a garden and the best sanitary conditions, and the group of dwellings to be contiguous to industrial establishments.

The expenditure of the income has gone on very rapidly this year, the savings of 1890 being exhausted during the summer of 1891, to meet the extraordinary immigration. Committees in Philadelphia and Baltimore have cordially co-operated, the principal work having been conducted through the United Hebrew Charities of New York. Without going into details of figures which will appear shortly in the official reports, the great fact must be borne in mind that

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while in 1882 the immigration averaged 300 a month, in 1891 it ran up to 10,000 and, in place of the anxiety, confusion and intense suffering of that memorable summer until the earnest efforts of our best people esteblished order after a vast expenditure os money, energy and worry, we have had a quiet, calm administration, notwithstanding an immensely larger immigration; and the public has barely imagined the strain borne by a few men who were managing a trust under adverse conditions and dared not imperil the welcome of the unhappy victims of oppression by raising even for a day the doubt whether resources providentially supplied would endure until in due course, without excitement, the sense of justice and the loving kindness of the American people would neutralize any unfavorable impression arising from the unexpected numbers of the refugees and would create a feeling of respect and tenderness for the new candidates for American citizenship.

The fact remains that 40,000 refugees have landed at our seaports since June 1st, and mainly through the instrumentality of the Baron de Hirsch Fund and the activity and indefatigable zeal of the United Hebrew Charities of New York, those of the refugees that needed help or advice, tools or instruction in their trade, transportation to points where work awaited them, or other assistance required and permitted, have been absorbed in the mass of residents in the United States.

And now the organization of committees throughout the country promises to divide the responsibility and the Trustees of the Fund may proceed to the strictly educational work contemplated, the promotion and encouragement of agriculture, the erection and maintenance of schools for industrial and agricultural training, the creation of new homes free from the dangers of tenement-house life and where our settlers may find the "Promised Land" whose peace and comfort they have earned by their martyrdom in "darkest Russia."

It may be proper to add that the details of the work are committed to the capable hands of Mr. A. S. Solomons, the

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General Agent. Mr. Herman Rosenthal is Assistant Agent in charge of the Bureau of Information on Agriculture, Mr. Louis Schnabel directs the English school; Mr. Sabsowich is the Resident Agent at Woodbine.

The Trustees are: Myer S. Isaacs, President; Jacob H. Schiff, Vice-President; Jesse Seligman, Treasurer; Julius Goldman, Honorary Secretary; Henry Rice, James H. Hoffman, Oscar S. Straus, of New York; Mayer Sulzberger and William B. Hackenburg of Philadelphia.

ANNA

FROM THE GALICIAN GHETTO

BY HERMANN MENKES.

(*Translated from the Zeitung des Judenthums.*)

[CONCLUDED.]

OH! that she was compelled to think of him so often! That they had to meet so frequently! She could not tell how it came. She was attracted. She was powerless. Often, in lonesome hours, she tormented herself. What will become of it? Anna, Anna, do you not perceive the abyss the abyss . . . Never mind, I will go there, want to perish with him, through him, in blissfully damnable love! And at times there sounded in her inner soul a thousand melodies. It broke out in her as of a volcano—all that had been violently suppressed in her so long . . . She walked about like one bewitched—what did she care for all the thorns they pricked her with, if he handed her a rose? How he knew to love, to render everything beautiful, to rouse what was best in her. She felt herself so well understood by him, and he was so happy through her love. Let happen what might, let that love crush her—it was preferable to the slow withering and dying in the shadow of oppressive, joyless life. . . . If she only had possessed one friend with whom she could share her unutterable bliss.

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. . . As she had not, she had to hold converse with herself all day long, sing with the birds, inhale the odor of the flowers that bloomed their sweetest for her. . . . She deposited the whole poetry of her young soul into her environment. She had never been as good as she was now. Her eyes assumed a melancholically joyous brightness, her voice attained a wonderful melodiousness, her whole figure became elastic and stood in full bloom. How she knew to adorn herself with the simplest objects, a single flower in her hair, a rose on her corsage, a small colored ribbon around her neck, all that she could put on in a manner that would make her charmingly graceful.

She counted the hours during the day. I will soon see him now! What will he have to tell me to-day? Will he be angry? Will he love me as much as ever?

Oh! if only it remain hidden from the people! They will blot it out, they will trail it in the dust. Let it be so, if he only will love me! Have you no doubts at all? Does he really mean it well? Oh! his sweet, trusting look, they can not deceive—no—no. But what then? Anna, Anna, have you forgotten that it cannot be? Can you make him happy through life, repay him for all he loses through you? Will he not be sorry in time to come—repent bitterly, bitterly? And you—ponder well, you will kill them, kill father and mother if you do that. Their shadow will follow you, will poison your love, your happiness and his!

His happiness!

Oh, save me, you, my God! What am I to do? Renounce? I can not leave, that would be more bitter than death! Go to my death? That would be his ruin! Oh, and it is so sweet to live!

She thus tormented herself on going to the rendezvous where she was to meet him.

It was on an evening in autumn. Outside there was a piping and singing in dying nature. It was unspeakably quiet. Here and there a leaf fell to the ground, or a heap of them, rustling as if spirits moved about—death-bearing messages of nature. . . . It was not very distant from the

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city, though the place was isolated enough. From the distant forest fogs arose and covered everything with a silvery veil. Like a low sighing it sounded in the lonesome place. White cloudlets passed on the horizon like snowflakes, the moon shed a pale sheen upon the earth robbed of its decorations, a soft breeze passed through the stillness and blew the dry leaves about and crumbled up the headdress of an isolated birch tree. . . .

Her heart fluttered with an indescribable feeling of pain. Will my happiness also drop off like the leaves of the tree? She wanted to cry, but could not.

She leaned on a tree and closed her eyes. They seemed to weave around her a bridal veil, to cover her head with a shining aureole. She was so beautiful as she stood there, her face delicately pale.

He thus found her. He overwhelmed her with his caresses. He succeeded in driving off her cares, and in his presence she forgot everything. She became gay, like a romping child. How bewitchingly she smiled. . . . O! love, love, thou inexhaustible poem!

It grew late. The thought of being compelled to return home chilled her through and through. They are bound to notice it now, she said to herself, and with inward horror she thought of the scenes, the vulgarities, she would have to encounter.

The streets were already silent. Her heart beat violently. She commenced to cry. He was touched; he endeavored to encourage and console her.

"I can no longer endure it, the way you grieve. I must deliver you from the shackles which weigh upon you. Something has to be done. If you love me, love me as strongly as your sweet heart can love, then throw them all off—all, all. They are not worthy of you, I will be your guardian, your protector."

He spoke with feverish excitement: "Come with me, Anna, you, my sweet bride—now, at once, you are mine, mine, and shall remain so for all eternity."

She, too, was powerless—intoxicated. The past became

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lost. Steps were heard. Her father! She felt as if she had to sink in the ground.

"Do I find you here, you shameless girl? Ha! ha! Away with you, out of my sight. You have a home no longer. You have no longer father, mother or brother. A curse on you for the disgrace you have brought upon our heads!"

And he spit into her face.

Franz tore her away and took her with him. She followed him as if in a swoon. She tore her hair; he kneeled before her; with a voice choked with tears, he implored her to become calm.

"The bonds between you and them are now torn. You have to become my wife now, if you will save the honor of us all. No road leads back any more. Be strong. Look, I give you all, all that I am, refuse me not. Come, I will take you to my sister; the good girl will be a sister to you too."

And they went. The streets threw their dark shadows in their path.

* * * *

Weeks after weeks passed. Hours painful but also of rare pleasure for Anna. Love waited on her. She eschewed the streets, the intercourse with other people; thus the voices of calumny, of envy, of fanaticism, did not reach her. She thought, however, with pain of her mother, whom she loved. How will she bear it? With trembling hand she wrote her touching words of love in Hebrew letters, which did not seem to flow as easily any more from her pen. She begged her forgiveness, swore that she would not renounce the faith of her fathers, and told how events had transpired.

She waited with anxious longing for an answer. None came. Then she too, became embittered. Let them be. It can not be helped now. It was all their doings—let them stand up for it.

* * * *

Two years passed. She was his. Like a dream the past was behind her. They lived in a small town not far from the

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city. She had not heard a word from her parents. She lived retired, devoted to her work and her love. Often she had to confess to herself that she felt a longing for those who were now separated from her forever. She reproached herself with being weak, childish, unworthy of her husband. Did he not have a greater claim upon her whole being than those who certainly had only curses for her? They had probably forgotten her, stricken off their heart; that would have been the right course. If only she could forget them.

And in spite thereof, her poor mother! Is she yet in the land of the living? Who was with her now, to help her now, to console her? It gave her great anguish, this thought. . . .

It happened that they had to go to the city. Reluctantly she yielded to the request of her husband to go with him. "The life which you lead, child, is too retired altogether. It will harm you. You have grown so melancholy of late. What has become of your gay humor? Come with me to the city, nothing can happen to you at my side; let us be cheerful again, enjoy again happy days."

She, too, felt an inward wish to go—she did not know why.

They had been there already for two days. With quiet resignation she visited again the city where she had suffered so much. Her husband sought to dissipate her melancholy. He paid her every possible attention; he was as affectionate, as loving to her as in the days when he first met her. She could laugh again, now, and joke, and be as childishly playful.

In the evening he went out to attend to some business. She stayed at home by herself. The room was dark, she did not care to light the lamp, she wanted to dream, think again of her maiden time, of her parents' house. Again the old longing returned. Almost unconsciously, she dressed herself, put on a thick veil and glided into the street. . . .

She paced the streets in rapid haste, something impelled her, she could not restrain herself. She was, nevertheless, recognized. She heard two women whisper to each other: "Look, the *Meshumedes* (renegade) Chane (Anna) is here."

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She felt her breath stand still. She nevertheless sped on. Before she knew it she was again in the *Shulgasse*. The place was deserted as at the time when she left it. She stood before the house of her parents. . . . She threw a stolen glance through the windows. . . .

There she saw her father bowed, broken down, an old man. In the room everything looked poor, neglected. The mother nowhere visible. . . . Dead, then; died of grief, shame and yearning.

It grew dark before her eyes. She almost sank to the ground. She wanted to cry out. . . . She stood there overcome with anguish. A ponderous weight seemed to rest on her chest. If she only could have shed tears. She seemed to choke. She did not know how she reached home.

* * * *

Since that day her whole being was changed. Never a smile passed her lips. Everything seemed strange to her, all to persecute her. Like her former surroundings, she hated those that were around her now. It was of no avail that her husband endeavored to cheer her up, that he covered her with his love, their lives became overlaid more and more with dark shadows. She grew paler and paler, and then sickly. Something strange thrust itself between husband and wife; he could not understand her, she, on her part, tried in vain to comprehend him. She thus withered away. His desires, needs and racial peculiarities she understood no longer; nay, they filled her with secret repugnance.

He wanted to give her a pleasant surprise. He hoped to thaw up the icy ring that lay around her soul. It was on the Passah-festival. He remained at home and busied himself in the reception room. She seemed to pay no attenion to it. In the evening he came up to her in a most cheerful and gay mood, he took her by the arm and led her into the dining room; when the door opened the sight dazed her, it came over her like a transfiguration, her eyes shone with an unnatural brightness . . . There was before her a complete reproduction of the room in her father's house. There were the lights, a table festively set, Mazoth on it, a Hebrew

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prayer book opened with the portion that related to the exodus from Egypt. She was deeply affected. She lived again happy, happy hours. They sat at the table until late in the night; she sang Hebrew melodies and he listened to her with rapt attention.

But even this happy interval had no lasting effect. The old trouble broke out again - misunderstandings. No one could have recognized again the charming girl of former years. She often wished for a child in the hope that the event might bring back, she thought, her lost happiness. It did not come.

Gradually hatred held entrance into his soul. She has destroyed his life, his happiness! Oh! folly, folly of youth! To keep chained to such a being—that appeared to him something unbearable. He forgot now all the happiness that she had given him. He became hard, gross. He looked for something to take the place of what he had lost.

Every sentiment of refinement left him. She became a burden to him. He gradually began to indulge in excesses and he too sank, sank. . . .

One day the veil fell from her eyes. She saw the abyss before her, which they were approaching. She shuddered She would retrace her steps. She summoned all her strength she took a new start. With wringing hands she begged him to turn back; "I will again be to you what I was before Pardon me! I will forget everything, I will live only for you. . . ."

It was too late. He loved her no longer and was too far gone.

* * * *

He has been dead these many years. God visited her with a mild aberration of the mind. She looks around, searches for something all the time—for her former happiness—and hopes to find it some day. She thus glides along like a shadow—she is now the butt of mockery, of contempt!

The *Meshumedes*.

Wherever she goes, they feel no sympathy for her. They even drive her out of the house of worship.

So dark it is yet in the *Shulgass* of the Galician town.

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THE SABBATH DAY OF THE JEW

An Answer to the Rev. Dr. Kohler

By Eugene Cohn

An action that is pardonable, one that is meritorious even in ordinary men, is often, in a leader, justly regarded as a fault. The former is responsible to no one but himself, owes no duty to others, while the latter must always consider that the consequences of his acts and utterances extend beyond himself. Particularly is this true of one who essays to lead others in matters of conscience and religion. While, therefore, an individual may unblamed change his private opinion, religious or otherwise a dozen times a year, a religious leader who expects that others will be guided by him, should firmly and unalterably make up his mind, *before* he calls upon others to follow his lead, *before* he calls upon others to act upon his utterances. The words of such a one are living forces, producing results that outgrow his control and that he cannot recall. It will never do, after having for years zealously, indefatigably advocated a certain doctrine, after having secured a large body of converts, who implicitly believe in him, for him, all at once, and without warning, to announce that the path he has been treading is not the right one. Men's faith is of a delicate texture; a shock in an unimportant part, even often destroys the entire fabric. And the discredited leader, surely, cannot hope to regain their confidence. Wrong in one particular, will he not be thought wrong in all ?

"The Sabbath observance" says the Rev. Dr. Kohler, in his article on the Sabbath Day of the Jew in the September Menorah, "is the pivotal question of Judaism." For years the grand old Jewish faith has been struggling to free itself from the *fetters of tradition*—and letter-worship. The problem of *modernization* has engaged her leaders no less than the leaders of the various Protestant sects. What *revision* means to the latter, *Sabbath* reform means to the Jew. And one of its foremost advocates, for a lifetime, almost, has been the Rev. Dr. Kohler, of Beth-El, New

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York. Nothing could have been more of a shock to the adherent of that *reform*, than was the recent announcement that he has abandoned it. He has, at last, in the article referred to, defined his position, and it becomes possible to study carefully the reasons he gives for his APOSTACY and to determine their finality.

It was all a mistake. This confession runs through the entire article. There is no hint or suggestion that conditions have changed. And in fact what *is* the situation? The dangers that existed then, threaten Judaism to-day. The Sabbath is as much disregarded now as then, and all the evils that flow from its neglect are existing menaces to the Jewish faith. Intimidated by the austerity and inaccessibility of the *synagogue*, thousands of young people seek refuge in atheism and *agnosticism*, and nowhere is there to-day a greater reverence for the faith, or a firmer purpose to adhere to it, than there was then.

This state of affairs the article admits. At least, as we have said, it asserts nothing to the contrary. Nor does the learned divine base his argument upon any change in the conditions that prompted the institution of Sunday services. Indeed, he says, that, in a measure, that institution itself changed them. "The ethical culture craze," he says, "was more or less paralyzed by the success of the Sunday services." He has abandoned them for other reasons. They did not prove of value. Experience has shown that his cherished opinions were delusions. The people did not rally to the support of the *new Sabbath* with that enthusiasm which characterized the Sabbath of old. He doubts now whether the Sunday with its colorless cosmopolitanism, with its form of devotion void of the positive Jewish character will awaken the dormant spark of religious fervor. He misses the soul of the ancient Sabbath. Reason alone, "cold and proud," dictates the words. In other words, he now, taught by experience, believes that the Sunday services were from the very first not what was wanted to do away with the existing evils.

Experience has shown him that he has all along been

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mistaken. Since the condition of the patient has become no better, has even grown worse, the physician has come to the conclusion, that the treatment which he had adopted, so far from being beneficial was positively harmful; that the medicine he administered was not a remedy, that it was poison.

It is with some diffidence, that we venture to dispute with a man of Dr. Kohler's calibre, the few allegations of fact that he makes. But his picture of the condition of Judaism is certainly overdrawn. We venture to assert, that the Reverend Doctor cannot point to a single individual whose tendency towards atheism or agnosticism, has been strengthened by the Sunday lectures. We venture further to assert that he cannot give a single instance of harm that has come to Judaism from them. We cannot accept as fact, the statement that laxity, scepticism and agnosticism have increased in greater degree since the Sunday lectures were instituted, made as it is, without a particle of proof to support it. The assertions are made in the most general terms. But two specific facts are pointed out, and it is not shown that they have done the faith harm. Was Temple-Beth-El less attended, was the Sunday School of Temple Beth-El less patronized, while the Sunday lectures were in vogue? Is it not a fact, that the congregation during that period steadily grew in wealth, membership and influence? Dare the learned Rabbi say, that the men under his administration were the less good Jews, that their children were the less good Jews, for these lectures. Did not h members of Beth-El continue prominent in all Jewish and charitable enterprises? We cannot imagine where the distinguished divine made his appalling observations. His congregation has just built what is probably the most splendid edifice owned by a Jewish congregation. In his dedication sermon he expressed the belief that this building was an incident in the onward march of Judaism, and yet, immediately after that great success he abandons the very policy that distinguished the congregation, and to which we must suppose that success to have been due.

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As a matter of fact, the condition of Judaism was practically unchanged, except that the Sunday lectures did hold out a hope that sooner or later, the Jews interested in their faith would be re-kindled.

The truth seems to be, that the learned rabbi anticipated an immediate and complete duplication in Sunday of the ancient Sabbath in all its glory. That was impossible. This is an age of reason. The ancient Sabbath was the creature of an age of faith, and the age of faith has fled. Conceived, as the Sunday services were, in reason, devoid of any traditions to kindle pious enthusiasm, they must draw their life, their every form from reason, or perish. Faith would have nothing to do with them, for the feelings of faith had been slighted in their inception. This materialism, this bugaboo of the learned rabbi was the very thing that he should have enlisted in his support, the only thing that could save his cherished institution.

Science, art, commerce and morality initiated their modern advance with the advent of the rule of reason. The age of faith looked with complacency upon the worst conceivable atrocities. The age of reason saw with horror, and gave women their rights, improved prisons and asylums, abolished slavery, torture and the inquisition. And this change from the domination of unreflecting faith to the reign of reason is going on now in religion, always the last to feel the influence of the progress of all departments of the human mind. An apostate, far from exciting horror, becomes a cardinal. Religious leaders sit in solemn judgment upon the tenets of their faith and claim the right to alter or reject. Men will believe only what they can justify, practice only what they can understand. They are Christians or Jews, not because of their birth, not because of any feelings in the matter, but because of their convictions. Reason and all that it implies, dominates everything. A creed that does not take account of the laws of gravitation, that demands the existence of a world not known to science, that does not build its system of the unknown upon the basis of that which is known, cannot stand to-day. Mystery, unexplained faith,

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miracles and ecstatic revelations cannot influence the modern thinking man. That is the result of growing materialism, or the predominance of matter over the spirit.

What then? Reason is proud, has not the fire of faith. Cold it is not, and its heat radiates with steady glow and warms all mankind. Reason, and reason only, is the Truth of God. Faith that does not stand on reason is a heathen deity, and fails us at our need. With the ascendancy of reason has come a change in man's spiritual needs. You can no longer arouse his devotion by an appeal to his soul. He has begun to doubt whether he has a soul apart from his mind. For this reason he no longer craves for "heavenly manna." His mind must be satisfied. It is for this reason, also, that oratory, wit, and personal magnetism must come to the support of the pulpit. This simply means that a great preacher, who has the heaven-born gift of oratory, wields greater power than a poor one, that one who by brilliancy of thought, kindliness of heart and independence of utterance draws others to him, is capable of doing more good than one who does not possess these qualities. Is not that as it should be? Is that to be deplored?

What the Reverend Doctor means by morbid sensationalism is not exactly clear. If it is the selection of subjects from current events and burning questions of the hour, it is certainly to be preferred to that other system of discoursing upon texts prescribed. A great calamity has befallen the community. It is in the minds of every one. One's only thoughts are horror and sorrow and pity for the afflicted. When one enters the temple, one must listen to a discourse upon the escape of the Jews from Egypt. It is as absurd to make up one's mind to pray as it is make up one's mind to be sad. It is as absurd to force devotion without taking into account the subject's state of mind, as it is to force a patient to eat, without taking into account his ability to assimilate the offered food. The fact that your temples are crowded when you talk of live matters and empty when you choose biblical subjects, is an encouraging sign. It is an incident in the conquest of religion by reason.

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But the distinguished teacher has a weightier reason. Were it not that he himself so designates it, it would be passed over by most readers as the weakest argument he has used. The attitude of the world, he says, has changed towards the Jew. The world hates the Jew. Hundreds of thousands of Jews are rendered homeless by Russian persecution. The Middle Ages and their cruelty and bloodthirstiness have come back, and consequently, to preserve the faith from threatened destruction, the Jews must, with united forces, rally round their sacred Sabbath. It becomes again their duty to cling to their religious forms. Reformed Jews sent from their ark the dove with its olive b anch of peace in its mouth, but it has come back to say that the waters of sin and crime have not yet abated. In a word, in such a time as this the least *concession* to the *hostile power* is *treason.*

In the beginning of Dr. Kohler's article, he sets forth the reasons that prompted the institution of the Sunday services. There is not a word which justifies any one to call them a concession to a hostile power. On the contrary, they are justified solely upon the ground that they had become necessary for the preservation of the Sabbath. The Sunday services were to purify Judaism, to bring under its influence those whom the Sabbath could not reach, to modernize the faith, in short, to benefit the Jews themselves. The writer says, "the Jew refuses to believe that before the throne of Eternity . . . one interval of twenty-four hours should differ from another one . . . *Reform Judaism would rather see the Sabbath observed on Sunday than not at all.*" The writer of this remembers perfectly well the indignation, exasperation almost, with which the Rev. Dr. Kohler denounced the argument of the conservative Jews that the Sunday services were a concession to Christianity.

Now, in the face of everything that the learned rabbi has heretofore taught, not as the best policy, but as God's truth, he demands that the Jew in America should, to spite Germany and Russia, and to avenge the wrongs these countries have done his coreligionists, deprive himself of advantages to which he, in the land of freedom and toleration, is

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undoubtedly entitled. Because Russia and Germany practice cruelty upon the Jews living within their limits, the Jews of America should refuse the toleration and equality offered them here. How undignified almost this position must seem to a liberal mind. He abandons the position that the Sunday services were to benefit Judaism, and let it appear that they were a war weapon, a flag of truce, whereby the enemy was to be tricked into surrender, or a reciprocity, in which, in return for certain concessions on their side, the Jews stipulate for freedom from persecution on the side of Christianity.

But the learned rabbi dare not follow his own argument to its just conclusions. What he says of Sabbath reform applies with equal force to every reform that has been accomplished. If it be true that, because of Russian persecution, the Jews must renounce this reform, maintain their isolation, and re-establish the old landmarks, then why stop with this one backward step? If the fact that the progressive, the radical Jew is most liable to the charge of disloyalty and infidelism, that his lofty aims are regarded by the masses as a cowardly surrender be a reason for abandoning one reform, why is it not a reason for abandoning all reform? Who shall be the judge of what is essential, and what is not? Must the Jews go back to their Ghetto, back to the long skirt and beard, back to the dominion of ignorant superstition and priest rule? Must they abandon art, enlightenment and science, abandon the language of an Einhorn and chatter again the jargon of the Judengasse?

The ship of Sabbath Reform has been abandoned by its captain. Will it drift aimlessly before the changing winds till it is driven upon the rocks and goes to pieces? Ah, no! It is too good a ship. Other hands shall seize the helm. Eyes as clear as his, courage as steadfast, shall guide it yet, and bring it safe to port. The great reform, the inevitable corollary of the truths that reformers in all religions have taught will be accomplished, though one of its greatest champions has deserted it. It must be so. Reason foretells it. The entire current of history warrants an abiding faith.

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"Rocks Ahead!" Dr. Kohler's Rejoinder

FROM all the commendatory articles in the Jewish press and the communications I received since the publication of my article on the "Sabbath" in the September number of the MENORAH, I have gained the conviction that I have spoken the right word at the right time. As a matter of course I was prepared for criticism, but not for railleries which inflict wounds but have none of the sacred oil of priesthood to heal torn hearts. For it was not a caprice of the moment, nor a change of temper that dictated to me the call of warning, but God knows, never in my life was I more in earnest, never in fuller harmony with my entire past, than when I penned and preached my sentiments on the Sabbath and Reform.

The above criticism, though rather one-sided, gives me a welcome opportunity to be more explicit on points which I could but slightly touch in my first article, and for the sake of clearness I shall answer my opponent under three different heads;

1—Should Reform antagonize the ancient faith?

2—Is the cause of Judaism strengthened, or weakened by the Sunday-Sabbath?

3—Will denationalisation save or dissolve Judaism in times of race-hatred and persecution?

My critic blindly believes in a religion of reform and intellectual reason to such a degree that he does not hesitate to charge me with "apostasy," because I build all my hopes for Judaism no longer on a Sunday-Sabbath, which implies the contraction of new debts which none would care to pay in full, but upon the restitution of the ancient Sabbath which debt a history of more than three thousand years pledges us to resume. My opponent calls the ancient Sabbath "a creature of the age of faith" which he thinks has fled and wants to have it replaced by "the new Sabbath, which conceived in reason should modernize the grand old

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faith by enlisting materialism in its support," whatever that phrase may mean, by dismissing from the lectures Biblical subjects the popular dislike of which proves "the conquest of religion by reason" and finally by discarding all "feelings of faith," all that appeals to the soul "since man now-a-days has begun to doubt whether he has a soul apart from his mind." In other words, though he closes his article with "the abiding faith which the current of history warrants," he wants the Sunday service for the purpose of demolishing a faith that does not stand on reason, "the old heathen deity," and of building up instead a creed that does *not* "demand the existence of a world not known to science."

Now I regret to state that it is exactly the standpoint of such a blind believer in intellectualism as the writer is which fills me with alarm. His very attitude to the past shows the drift towards agnosticism and atheism.

Worship is a function of the soul, not of the mind, and the only legitimate object of a house of worship is to bring the soul nearer to God, the great mysterious fountainhead of life, from whom all hope, comfort and inspiration come. Men void of all religious feeling, of all attachment to their ancestral faith are as much out of place in a temple as men deaf to the melodies of music are in a concert hall.

Faith, a stirring up of the soul's depth, is what our age is in great need of. Our age of reason and enlightenment is bankrupt. Instead of seeing crime, brutal passion and misery grow less from year to year it sees them, as the statistical records show, steadily increase. Our much-vaunted progress in mental culture and technical industry has not enlarged, but actually decreased the sum of individual happiness, and instead of diminishing the number of our prisons and madhouses, of the horrors of war and of murder and suicide, it is constantly multiplying the same. Let those that are still under the ban of Buckle and Draper, harangue on our glorious age of reason. Sober-minded men watch with great concern the rapid decline of literature and art. Realism with its "flesh," matter with its "dirt" is on the brain of the artist, the author and the philosopher. Our entire civilization suffers

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from nervous exhaustion. The blood has all rushed up to the brain, and the heart emptied of its vital fluid has its chills and fevers. It is the heart with its noble impulses, not the head that makes man great and good. *Not intellectualism* but *idealism*, which is the harmonious blending of emotion and intellect, is the healthy state of upwards striving man. Says an ancient writer, "What the two oars are to the boat, reason and faith are to mankind;" they must regulate one another. And no less an authority than Goethe called the ages of faith times of strength, of heroism, the seed-giving seasons of humanity, while the ages of reason are times of doubt, of weakness, the summer-season of productivity, followed by exhaustion. Ages of reason are certainly needed to cool down the fire of fanaticism, to banish the smoke of mysticism, to dispel fear and superstition, to enlighten and broaden the mind. Intellectualism was a necessary vehicle to free man from the yoke of dogmatism and ritualism, and in so far Reform had to apply reason as a weapon against all those forces and forms that stood in the way of a healthy growth of religion. But it is a gross, nay, a fatal error to treat religion as a mere intellectual system. It is not a philosophical theory about God, but the inner possession of God. It is both conviction and emotion. The Hebrew word for religion, *Emunah*, denotes both *faith and faithfulness*. It is truth based on loyalty. Many mediæval Jewish thinkers in their keen research arrived at conceptions of the ideas of creation and revelation, of immortality and of God, which might, in the eyes of all the church men, stamp them as infidels, and yet they rested upon the Jewish faith, they remained loyal to their past, to their mission. Their hearts clung to Judaism, and so they became lights to the erring.

It was the example of these great Jewish thinkers of the middle ages that encouraged and inspired the pioneers of Jewish Reform in our century to undertake the great task of regenerating Judaism by freeing it from its fetters of dogmas and of antiquated rites, and thus carrying into practical effect the liberal theories expressed by them. Reform had

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for some time to achieve the work of destruction while unloading the burden of superstitious belief from the brain, and of silly, if not harmful, prescriptions and statutes from the shoulder of the Jew. But owing to this continued uprooting, it contracted a passion of destruction and doubt which finally led to the so-called ethical culture movement, a movement which, while deserving credit for many new channels of beneficence and philanthropic work it opened or widened, is severely to blame for having encouraged disloyalty, disrespect and irreverence of the past, and thereby undermined the foundations of faith and piety, of religion and virtue.

And these very symptoms of decline of faith, of disloyalty and irreverence are found to an alarming degree among Jewish Sunday audiences, both in the east and west. Simple-minded men and women who had been staunch believers in God and in Judaism have turned skeptics and scoffers, souls from whom the sweet aroma of faith has gone. No wonder. In a soil of negation, of merely destructive criticism, in a sphere where all that tends to cultivate the emotions of piety is sneered at, religious souls must wither. Lectures on "Sanitary Plumbing" or on the "City of Paris," may, with or without the Hebrew or the Methodistic prayer prelude, suit Sunday audiences that stand on no good terms with God and the Bible, but they do not belong in a Jewish temple. Whosoever has no craving for the "heavenly manna of the Jewish faith," should applaud Ingersollian blasphemies, if he has a mind to. The large majority of the Jews have no desire to break with their glorious past, and out of their midst Judaism will, under God's grace, rise to a new and vigorous life, if the pulpit is alert to the demands of the hour and infuses *soul*, spirituality, religious earnestness into the modern Jew. And since the Sunday Services made him not humbler but prouder, not more reverent and devout, but less pious and less loyal, I have abandoned the Sunday innovation as a *great religious failure*, and I anticipate altogether different results from the introduction of more solemn and impressive *Friday Evening Services*, which appeal to the loyal heart of every Jew. And to judge from the little experi-

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ence Temple Beth-El had within these few weeks, promise a general *revival* of Judaism in America.

II.

My critic starts from the false presumption that Reform is an end to itself, and the boldest radical is the best and truest Reformer. Reform does by no means exclude a retreat if such is demanded for the sake of preserving the object of religion. The entire reformation was a return to the Bible as the source of Christian faith, and so was the Reform movement among the Jews in Germany at first a return from Rabbinical casuistry to the plain law of Moses, and only in its latest stage it effected an emancipation from the Mosaic letter by going back to the spirit of the prophets. The very name of reform evinces a desire for reviving, not for destroying the essentials of religion. Its whole object was, and is, to substitute living, impressive and attractive forms for obsolete and obnoxious ones, which, instead of being helps, have become hindrances to religion.

From this point of view all reform measures were introduced. No true Reform Rabbi ever advocated the abolition of fasting on the Atonement day, or told his hearers to transgress the Biblical command to abstain from leavened bread on Passover, or the Dietary Laws. The breaking down of the barriers reared by the Mosaic and Rabbinical statutes to separate Jew from Gentile, was the work of modern life, not of the reform. Only how to reconcile this modern life of the Jew, emancipated from the thraldom of the law given under other conditions to an altogether different class of people, with that same law whose living voice resounded through the heart and soul of the Jew, notwithstanding the break, this was the great problem the Reform Rabbis of our age had to grapple with. Some tempered and modified, others sanctioned the break in view of the greater work waiting for the modern Jew.

This problem became a most tremendous one when the question of Sabbath observance was considered. The closer the Jews, contact with the outside world grew, the more did

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commercial competition allure him to neglect the Sabbath. Here reform rose to the issue of a fundamental principle: Does the modern life of the Jew demand a new Sabbath, which implies a total emancipation from the past, as would intermarriage, or is loyalty to the past his chief duty now as much as ever before?

The great majority of the reform leaders, among whom Geiger, Wechsler, Adler, Meyer, and Philippson, saw that only loyalty to the past warrants to the Jew his great future. Holdheim, Hirsch, Einhorn and Hess, had the courage to proclaim with prophetic voice, that the new era of humanity inaugurated the Messianic time for the Jew with its Sabbath for all alike, and this meant a transfer of the ancient Sabbath to Sunday.

The Fourth Commandment, Dr. Einhorn and Holdheim said, is a moral law binding for all, the selection of the day of Sabbath having only symbolical significance and liable therefore like any other ceremony to be changed, while Hirsch maintained that no one who rests on Sunday was *allowed* to celebrate another day of rest on Saturday, as it says: Six days shalt thou labor and on the seventh rest. Was Dr. Hirsch then a radical reformer in the sense the age of reason wants the leader to be? He wanted a new seventh day for the modern Jew, as much as he desired to enforce on him the Abrahamitic sign of the covenant! And Dr. Einhorn, having had large Sunday audiences when preaching before the Reform Congregation of Pesth, worked both in Baltimore, and as Rabbi of the Adath Jeshurun Congregation of New York, for the restitution of the ancient Sabbath. Was he then also an apostate of reform?

And here are the words of Dr. Geiger, who in 1861 favored a periodical Sunday service, but wrote in 1869, with reference to Dr. Einhorn's proposal of holding periodical Sunday service, made at the Philadelphia Conference of Rabbis.

"Every attempt to elevate the Sunday to the dignity of a solemn day of worship will hasten the defeat of the historical Sabbath. The radical cure of a *transfer* of the Sabbath

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to Sunday, however, is—aside of the impossibility of a transplantation of the Jewish sentiments connected with the Sabbath to another day in the week—*tantamount to a recognition of Christianity as* the ruling power of all our conditions of life. It is the subordination to the Christian principle. It is *a surrender* in the conflict of ideas ruling the world's history. To give in here is to give up our historical mission."

I candidly admit that at a certain time, I heartily favored the idea of a transfer of the Sabbath to Sunday. But then I was consistent enough to expect the time when the reformed Jew would altogether loosen the moorings of his national religion, and transfer *his holy seasons* to the *solar* calendar. I dreamt of the time when Reformed Judaism would infuse its *New Year's* day's earnestness into the *First day of January*, have its Passover and Pentecost ideas and symbols transferred to Easter and the Christian Pentecost, its Sukkoth solemnity to the *national Thanks-giving-day* and its Festival of Lights to the 25th of December. And it is exactly this last logical conclusion which drove a big nail into my radicalism, to shake it and convince me of its falsity or illusiveness. The bargaining off, now of Shobuoth, now of Sukkoth, and now of Chanukkah, here of the Kaddish, and there of the Scroll of Law, here of Prayer and there of Hebrew Song will not do. Either radicalism to its very last consequences, as some Jews have the hardihood to wish and to work for, or that reform which has only the preservation of Judaism, and that is the *conservation* of all its vital elements in view.

Either a Judaism stripped of all national forms and traditions, that is theism pure and simple, or a Judaism on its historical basis in line with its entire past. This is the question for Reform. Not whether in the eyes of God, the Ruler of Eternity, the Saturday is holier than the Sunday, but whether the ancient Sabbath has a more hallowing influence upon the hearts and the homes of the Jew than any other day—this is the point to be decided.

To be sure, there can be nothing wrong in holding

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divine service on Sunday since Jewish tradition enjoins every individual to go every morning and evening to the house of God to pray and study in the Law. And when the congregation deems it in the interest of Judaism to render the Sunday service a centre of attraction and a means of uplifting the faith, such gathering is always sure to receive some new inspiration to good and sacred work. But it cannot be denied that Sunday service has the tendency to weaken the hold of the ancient Sabbath and sooner or later also for *l'appetit vient en mangeant*—the other holy days of the Jew until nothing will be left except a naked theism, which unable to resist the pressure of an alliance with free religionism and ethical culturism, will end in a philosophy without religion or Comte's humanism.

III.

My critic finds me to be inconsistent and self-contradictory if, after having for years contended that Sunday services are no concession to Christianity, I now insist that in view of the anti-Semitic feeling prevalent to-day, they may be regarded as such and ought for this reason be abandoned.

My standpoint, however, is plain and clear. There is a religion above and within all religions—a religion of humanity which all the enlightened, in more or less positive forms and convictions, hope and work for, and which the seers of Judah and the teachers of Judaism at all ages foresaw as the faith of the Messianic age. That the Jewish religion stripped of all nationalism is the most fitted to unite the advanced and enlightened classes of all sects into a sort of theism has been and is the conviction of many non-Jewish thinkers as well as Jews. It was quite natural that the wish to propagate this pure theistic faith should have become an incentive to those Reformed Jews who feel the call of serving as the vanguard in this grand movement.

Could the Christian character of the Sunday deter them from using it as a vehicle to carry out the task? On the contrary, if the fortress of the Church can be stormed by invading the hostile domain and the Jewish flag be unfurled on its

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tower, all the greater the triumph. Such sanguine spirit of Messianic hope, eager for propaganda, seemed to be in full consonance with, and derived inspiration and justification from the broad enlightenment of the age. It was voiced by Berthold Auerbach, who once said: "We are Jews in so far as we antagonize the Christian creed."

Strange enough, the counter-movement issued not from the Church but from professional chairs, from enlightened circles. Goldwin Smith and a few German writers were the first Jew-baiters, and soon the air was charged with electricity sufficient to set Germany ablaze and turn Russia into a hell full of infuriated demons. Poor Berthold Auerbach, seeing that his humanitarian ideas, his cosmopolitan faith was a *fata morgana*, died from a broken heart.

Now is it really in harmony with our Jewish, nay, with our humane sentiment in these days of Jew-baiting—and has our blessed land of freedom been spared from this scourge?—to pay greater homage to the Christian Sabbath than to the ancient Sabbath? It seems to me that Baron de Hirsch's beautiful words: "To work for the thousands of our kin is doing the right service for humanity," holds good in spiritual affairs as much as in material ones. We dare not split and weaken our forces now. Reform Judaism should lead, but dares not leave the rest by building up on the other side of the Jordan an altar all for itself. It is the old parable again of the sun and the storm over the head of the wanderer. As long as the sun of enlightenment and tolerance shone brightly, the national shell seemed unnecessarily to hide the truths of Judaism from the world.

Now since the barometer indicates storm, we must recur to our cloak to shield our faith against the furious blasts of race hatred and of a humanity without love. We need not fear for the future progress of our faith. It always has been cosmopolitan in its aims. Only its basis is *national*, and this formed, according to Abraham Geiger, its strength, the source of its freshness and elasticity, the key to its freedom of thought, its safeguard against rivalling creeds. On this *national* basis Reform will work as pioneer, until unite

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Israel has achieved its historical mission of uniting humanity in the old and everlasting covenant with the God of Truth and of Love.

Have I as leader no right to change my views? or as a captain with a ship bound for a certain harbor to alter my course? I have looked out for a long time and found, as others did, all safe. But now I discern shoals and cliffs, and so I cry forth: "Rocks ahead!"

A FUTURE LIFE

By Prof. Henry A. Mott, LL.D

THE following assertion may seem somewhat startling, namely, that the present teachings of science are absolutely inconsistent with a belief in a future existence, and that there does exist a conflict between the "Science of to-day" and Religion which can never be obliterated until the Dynamic Philosophy is abandoned.

The accuracy of these statements it is the object of this article to demonstrate.

To substantiate the above statements it will be necessary to consider what is taught *as science*.

Matter has been shown to be indestructible, when one form of matter disappears it does so only to reappear in some other form. According to this, science has therefore nothing to do with the coming into existence of matter, only with the coming into existence of the form of matter.

Matter is claimed to be composed of molecules and atoms. It is claimed that the atoms of matter are indestructible, that they cannot be divided, that they never exist in a free state except in and during a chemical change, the molecule being the smallest particle of matter that can exist and still retain the properties of any material substance. When molecules of compound substances are divided molecules of their constituents are produced.

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It must be remembered that the chemist does not deal directly with Molecules, but with an aggregation of Molecules or in other words with a mass of a given substance—the Molecule if such exist? Has never been seen and in fact, Mr. Selby, the microscopist, has stated that *light is too coarse a medium* to enable us to see it, owing to its extreme minuteness.

In neither the gas, liquid or solid, are the molecules supposed to touch one another being claimed to be further apart in the gas, nearer together in the liquid. and still 'nearer together in the solid, but still never resting against one another. The molecules are supposed to be in constant motion, each molecule having a mean path in which to travel unimpeded by the other molecules.

The velocity with which a molecule is supposed to travel is dependent upon the temperature of the body—the higher the temperature, the greater the velocity, and *vice versa.* The temperature of a mass which resists a blow is increased by the same, that is, the molecules travel faster, and this is HEAT. A body is COLD in comparison to one which is hot, when the velocity of its molecules is less than the velocity of the hot body. There is another kind of heat called *radiant heat,* which is the kind that passes from one body to another or from the sun to the earth. To account for this heat, the present science found it necessary to assume the existence of a highly elastic medium, to which the name ether was given. This medium is supposed to occupy all space, even between the molecules and atoms of matter; by a certain defined wave-motion of this ether radiant heat is supposed to be transmitted.

Heat is, therefore, considered to be a *mode of motion.* As the heat of the human body is recognited by the same tests, can be applied to the same purposes as heat generated outside of the body—the idea of animal heat being distinctive has been abandoned as having no foundation in fact.

LIGHT and COLOR, according to the present science, have no existence outside of the eye; light and color being purely sensations, the conditions necessary for exciting the sensa.

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tions are pronounced to be wave-motions of the same ether, which accounts for radiant heat. The waves of ether which affect the sense of touch as heat are much longer, according to the theory than those which affect the eye as light and color.

The length of a wave of mean red light is given as 1-39000 of an inch, that of violet 1-57000 of an inch, and the number of oscillations of ether in a second necessary to produce the sensation of red are 477,000,000,000,000, all of which enter the eye in one second. For the sensation of violet, the eye must receive 696,000,000,000,000 oscillations in one second. *Hence light and color are claimed to be a mode of motion.*

SOUND, according to the present theory, is also a sensation, there being no sound outside of the ear. The conditions necessary to produce sound are claimed to be a wave-motion of the air, which, on striking the tympanic membrane of the ear, sets it into vibration. Hence sound is claimed to be a mode of motion.

SENSATIONS within the body are assumed to be propagated to the brain by molecular motion, where they are interpreted by the molecular motion of the particles of the brain. Hence sensations are claimed to be the result of different modes of motion.

In the case of the sense of taste Veritsahgan and Hougschmied have determined the length of time needed for reaction in sensation. In a person whose sense of taste was highly developed the reaction time was, for common salt, 0.159 second; for sugar, 0.1636 second; for acid, 0.167 and for quinine, 0.2351 second. Our sense of taste permits us to recognize one part of sulphuric acid in 1,000 parts of water; one drop on the tongue of this would contain 1.2000th of a grain of the acid.

The sense of smell is by far the most acute. Valentine calculated that we can perceive about the three one-hundreth millionth of a grain of musk.

The minute particles, if such they be, which we perceive by smell, no chemical reaction can detect, spectrum

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analyses being only able to recognize the two hundredth millionth of a grain of soda. This sense in man is far surpassed in animals; the hound, deer, etc., possess a sense of smell of almost incredible sensitiveness.

With respect to muscular force, it was at one time supposed to be created by the animal,*but as Dr. Frankland has said: 'An animal can no more generate an amount of force capable of moving a grain of sand, than a stone can fall upward or a locomotive drive a train without fuel." As the amount of carbonic acid exhaled by the lungs is increased in the exact ratio of work done by the muscle, it can not be doubted that the actual force of the muscle is due to the converted potential energy of the food.

Since every exertion of a muscle and nerve involves the death and decay of those tissues to a certain extent as shown by the excretions, Prof. Orton† has been induced to say: "An animal begins to die the moment it begins to live."

A muscle, says Barker, "is like a steam engine, a machine for converting the potential energy of carbon into motion, but unlike a steam-engine, the muscle accomplishes this conversion directly, the energy not passing through the intermediate stage of heat.

For this reason the muscle is the most economical producer of mechanical force known."

Barker speaking of nerve force says: "In the nerve which stimulates a muscles to contract, this force is undeniably motion, since it is propagated along this nerve from one extremity to the other' nerve-force has been likened unto electricity, the gray or cellular matter being the battery, the white or fibrous matter the conductors.

In the opinion of Bence Jones, the propagation of a nerve impulse is a sort of successive molecular polarization like magnetism.‡ That nerve-force is analogous to electricity, as is magnetism, is shown not only by the fact that the transmission of electricity along a nerve will cause the contraction of a muscle to which it leads, but also by the im-

*Source of Muscular Power —Proc. Roy. Inst. June 8. 1866.
†Comparative Zoology p 45
‡Correlation of vital and Phys. Forces p 54.

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portant fact discovered by Marshall that the contraction of a muscle is excited by diminishing its normal electric current, a result which could take place only with a stimulus, says Barker,* "closely allied to electricity. Nerve-force must therefore be transmitted potential energy."

Helmholtz found that the velocity of propagation of the nervous influence along a nerve, like that of electrical transmission, is only about 26 to 29 meters per second, but this is due to the great resistance offered, as one inch of the sciatic nerve of a frog according to Radcliffe offers a resistance of 40,000 ohmes.

Barker† says: "The double telegraph lines of nerve-motor and sensor in their effect, but as Vulpian has proved precisely alike in function—are the avenues of ingress and egress. Every sensory impression is received by the thalami optici; every motor stimulus is sent out from the corpora-striata.

In the acts denominated reflex, the action goes from the spinal cord and is automatic and unconscious. Should the impressions ascend higher to the sensory ganglia, the action is now conscious though none the less automatic. Finally, should deliberation be required before acting, the message is sent to the hemispheres by the sensory ganglia and will operate to produce the act. "Based on principle," says Barker, "which can be established by investigation, a true psychology is coming into being, developed by Bain, Maudsley, Spencer and others. A physiological classification of mental operations is being formed which uses the term metaphysical psychology, but in a more clearly defined sense.

"Emotion, in the new science is the sensibility of the vesicular neurine to ideas, memory, the registrations of stimuli by nutrition. Reflection is the reflex action of the cells in their relation to the cerebral ganglia Attention is the arrest of the transformation of energy for a moment.

"Ratiocination is the balancing of one energy against another. Will is the re-action of impression outward, and so on through the list."

* Outline of Phil. Am. Ed 1868—p 227.
† Pop. Sci. Monthly Vol. xvii—p. 756.

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Science teachers therefore, that nerve-force is electricity, or is analogous to electricity as is magnetism, and the present teaching of science relating to these two forms of energy is, that current electricity is due to a throb of or series of throbs in the supposed ether medium when released from stress, electrical attraction and repulsion being explained by considering them as due to local stresses in such a medium.

MAGNETIC PHENOMENA being claimed to be due to local whirlpools set up in the ether. Through the ether light and heat waves are supposed to be constantly throbbing, the medium being constantly set in local strains, and released from them, and being whirled in local vortices, thus producing the various phenomena of electricity and magnetism.

THOUGHT-FORCE yet remains to be considered. Barnard* has stated that "Though cannot be a physical force, because thought admits of no measure." In the light of the rapid advances lately made in investigating mental actions, in two directions at least, in its rate of action and of its relative energy, thought has been measured as any other form of energy is measured, by the effects it produces.

The question whether the evolution of thought is entirely independent of the matter of the brain has been answered by experiment. The experiments conducted by Lombard,† deduced by preliminary trials that any change of temperaure within the skull was soonest manifested externally in that depression which exists just above the occipital protuberance.

A pair of bars made of bismuth and one of antimony and zinc were fastened to the head at this point, and to neutralize the results of a general rise of temperature over the whole body, a second pair, reversed in direction, was attached to the leg or arm, so that if a like increase of heat came to both, the electricity developed by one would be neutralized by the other, and no effect be produced upon the needle of a galvanometer unless only one was affected. By long practice it was ascertained that a state of mental torpor could be induced lasting for hours, in which the needle

* Address, Am. Ass. Adv. Sci., 1868.
† N. Y. Med. Jour., vol. v, 198, 1867.

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remained stationary. But let a person knock on the door outside the room, or speak a single word, even though the experimenter remained absolutely passive, and the reception of the intelligence caused the needle to swing through 20 degrees.

"In explanation of this production of heat," says Barker, "the analogy of the muscle at once suggests itself. No conversion of energy is complete; and as the heat of muscular action represents force which has escaped conversion into motion, so the heat evolved during the reception of an idea is energy which has escaped conversion into thought from precisely the same cause; moreover, these experiments have shown that ideas which affect the emotions produce most heat in their reception; a few minutes recitation to one's self of emotional poetry producing more effect than several hours of deep thought.

"Chemistry teaches that thought-force, like muscle-force, comes from the food; and demonstrates that the force evolved by the brain, like that produced by the muscle, comes not from disintegration of its own tissue, but is the converted energy of burning carbon."* Recent researches show that mental operations are not instantaneous, but require a distinct time for their performance. By accurate chronographic measurement, Hirsch has shown that an irritation on the head is answered by a signal with the hand only after one-seventh of a second; that a sound on the ear is indicated by the hand in one-sixth of a second; and that when light irritates the eye, one-fifth of a second elapses before the hand moves.

Donders devised an instrument called a Noemotachograph, and also a modification of it called a Noemotachometer, by means of which different points of the body can be irritated, different sounds can be produced, and different letters can be shown, all by the electric spark. By subtracting the simple physiological time from the time given in any experiment, the time necessary for recognition can be obtained.

* Proc. Med. Soc., Conn., 1867, p. 197. L. H. Wood.

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By means of the Noemotachometer one twenty-fifth of a second is found necessary to enable a judgment to be formed about the priority of two impulses acting on the same sense.

If they act on different senses, more time is necessary. So, also, more time is required to recognise a letter by seeing its form than by hearing its sound. A man of middle age, then, thinking not so very quickly, requires one twenty-fifth of a second for a simple thought.*

Reviewing the ground we have gone over, we have found according to the teachings of Science that heat, light, electricity, magnetism, sound, nerve-force and thought force are all modes of motion.

In other words, that all the forces which are at work within the human body are at work without, and as Tyndal† has said: "Abandoning all disguise, the confession that I feel bound to make before you is, that I prolong the vision backward across the boundary of experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

We have found that all sensation—yes, human existence is claimed to be the result of molecular motion. Is not the consequence of such teaching plain? When the eye becomes decomposed in death the mode of motion called light and color can not set up the necessary vibratory motion in the retina to produce the sensation of vision. Hence no light and no color.

When the ear becomes decomposed no sound can be heard. When the nerves become decomposed, no nerve-force as there can be no suitable molecular motion. And finally, when the brain becomes decomposed in death, no suitable molecular motion can take place. Hence no thought—no individuality—no future existence.

The materials which composed the body and which were necessary by the vibratory motion of their molecules to produce the phenomena (so-called) of life, becomes by decompo-

* Modern Aspects of the Life question. George F. Barker.
† Inaugural Address August 19th, 1874.

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sition, converted into gas, into a solid known as adipocere, and into mineral matter, the molecules of which travel hither and thither within their own domain. Plenty of molecular motion, but the molecular motion of dead matter. Life has disappeared. Yes, the science of to-day states that life is a phenomenon, a mode of motion which can only exhibit itself when the elements are combined in cert in proportions and certain groups. Destroy the proportions or interfere with the molecular motion, and the *final end* has come. Life is no more—individuality is gone. Without the material body, it is the teaching of the present science, no life can exist. All possibility of a future existence is therefore wiped away.

As Carl Voght, Moleschott, Buchner, Schmidt, Haeckel and others consider the phenomena of the soul to be functions of the brain and nerves, or as Schmidt putsit: "The soul of the new-born infant is, in its manifestations, in no way different from that of the young animal. These are the functions of the infantine nervous system, with this they grow and are developed together with speech."

Such being the teachings of science—the question naturally arises—are such teachings correct? and cannot the phenomena of Nature be explained on a more consistent and logical basis which will at the same time substantiate the belief in a future existence?

The answer is YES, and in the continuation of this article such facts will be presented as will convince the unprejudiced mind of the correctness of this position.

(*To be continued.*)

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Editorial Notes.

THE AMERICAN COMMITTEE FOR AMELIORATING THE CONDITION OF RUSSIAN REFUGEES.

The Executive of the above Committee has been now fully organized by the election of M. Warley Platzek as the President. They have begun active work by sending out a report of the proceedings of the Convention held in the city of New York, in September, and also a strong appeal urging the formation of local committees wherever possible in aid and cöoperation of the Central Committee. The appeal reads as follows:

For the past ten years thousands of our brethren in faith have sought refuge in our country from the relentless persecution of a despotic government, which drove them from the homes where their fathers had dwelled, and where stood the cradles of their infants.

They knew the hardships which awaited them in a new country in which a language is spoken unfamiliar to their ears, and where customs prevail in utter variance with those of the country whence they came.

With the same resolute determination that animated the Pilgrim Fathers when they landed in a world that knew not the tread of the white man, they steeled themselves with courage to overcome all difficulties, to shrink from no task that might be required of them, in order to build for themselves and their families peaceful homes in the glorious land of freedom and religious liberty.

Many possessed skill and accomplishments in various handicrafts and in agriculture, and they had only to become conversant with the changed mode of labor to find remunerative employment, or start out in some occupation on their own account.

Thus thousands have become useful and respected citizens, living in comfort with their families, and contributing thereby in no small degree to dispel the cruel prejudice as to their characters and pursuits, which their enemies strove insidiously to disseminate.

As long as the stream of immigration was confined within moderate limits, the arrangements for extending the needed help to the new comers proved sufficient.

Now, however, when, owing to increased virulence and persistence of inhuman oppression and persecution, the rush of immigration has become overwhelming, the means and methods heretofore resorted to, even with the aid of the generous provision made by the great philanthropist, Baron de Hirsch have become totaly inadequate to the needs of the hour.

It is our plain duty, inspired by religion and love of humanity, and by loyalty to our country, to extend a helping hand and render every support towards self-dependence to the innocent victims of rapine and bigotry.

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They do not come in quest of charity; they come not as paupers, seeking alms; they come in search of means to subsist by their own efforts, under the favorable conditions which our country offers to every honest toiler and worker. Nor is there any lack of opportunity. Our country is large and wide enough, and has employment for all who are willing to labor.

The problem which presents itself is to find proper fields wherein the immigrants can procure the work they are in search of, and they are fitted for the varied handicrafts and agricultural pursuits. They must not be allowed to crowd special localities, but should be dispersed over the whole land. Thus they will be easily absorbed, and, what is all important, will become Americanized more readily, and in less time than if permitted to aggregate in a few large cities.

The people of the United States, ever in sympathy with the oppressed of all nations who come to our shores with the determination of securing an honorable existence by their own efforts, will stand by us in our exertions for the aid and relief of our unfortunate brethren. We may also feel confident that the public authorities, as far as it lies within their power, will assist us in a task, which, in its result, will prove a benefit to the whole country by enriching it with the product of the labor of honest and useful citizens.

Let us, then, go to work, singly and unitedly, with warm hearts and cheerful willingness, young and old, rich and poor; let each contribute according to his means; *let each and every one strive to find employment, to find a home for at least one family.* The opportunity is given to assist in this philanthrophic work by taking part in the formation of local societies now forming in every city, town, and village in the country. Remember that a heavy responsibility rests upon us all alike, and we must be ready to assume our share of the burden.

Lodges of the Order B'ne B'rith and of kindred fraternal organizations, distributed as they are all over the country can and must facilitate this work. Here is a grand opportunity to convince the world that they are not organized for "self" and that when the opportunity rises they are ready and willing to jump into the breach and form the nucleus for closing up the ranks of American All-Israel in aid of the unfortunate and distressed. The financial problem is in this case not the most difficult to solve, but the distribution of the refugees over the country in order to prevent congestion at any one locality. If this is done, the prejudice against the admission of those emigrants will cease because they will be directed at once to useful employment and will neither become a a burden to the community, nor depress the labor market in the centres of industry. This country is large enough and offers opportunity of usefulness for

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many millions. The Jews who emigrate have never been a public burden and it is well recognized that they are a sober, industrious, economic and law abiding class of people. All that is required then is rapid distribution of the emigrants after their arrival. This can only be successfully accomplished with the active help of our people; and as the fraternal societies are well organized the duty devolves upon them to go actively to work. At the last General Convention the Order B'ne B'rith placed the services of its brethren at the disposal of the Baron Hirsch Trust Fund and in the formation of the new committee the representatives of the Order took a leading part. The Order in the past never failed to carry its professions into practice and we feel confident that it will do its full duty now.

District No. 2 has lost no time in proceeding to work, and President Heims has issued the following circular to the lodges:

DISTRICT GRAND LODGE, No. 2. I. O. B. B.
OFFICE OF PRESIDENT,
INDIANAPOLIS, October 11, 1891.

BRETHREN:—In pursuance of a resolution adopted by our General Committee at a meeting lately held in Cincinnati, the President of the District was authorized to appoint one member from each of our lodges as a committee, with power to add to the number of such committee, by calling to his aid such other members as he may see fit to associate with him, to the end that steps may be taken to provide work and occupation for as many of our fellow-Israelites as possible, who, driven by an unmerciful tryanny from their native land, Russia, are flocking in great numbers to this country.

It is necessary that the members of the I. O. B. B. enlist themselves in this cause as they have always done in every movement to advance the cause of humanity and the amelioration of the sufferings of their less fortunate brethren.

In this connection I have appointed Bro.———as the committee from your lodge, and request you will immediately notify him of his appointment so that he may without delay carry out as far as possible the purpose of this communication. Prompt action is imperatively necessary so as to be ready to help our refugee brethren before the severe weather of our climate makes such help a necessity more important.

The Executive Committee of our order have recognized the

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unfortunate condition of our suffering co-religionists and are actively engaged in formulating means for their succor. In the manifesto they have issued, they say:

"The question is most serious not only from the standpoint of religion and humanity, but also from the obligation devolving upon us as members of our great Brotherhood. The rapid increase of the emigration of people ignorant of the language of the country, and with customs and manners totally at variance with those prevailing in American society, has fostered prejudice against the further admission of emigrants. It can not be denied that the uncontrolled crowding of these victims of religious intolerance makes the amalgamation with the American people a matter of great difficulty, testing the capacity of our statesmen and our government, and thus under all circumstances we must make every possible effort to distribute these emigrants over as large a space as is possible, as only in this way can their Americanization be effected more readily and more rapidly."

The problem of best helping these unfortunate people can only be solved by active co-operation, and I earnestly call on the brethren of our District to show their appreciation of the blessings they enjoy in this land of freedom by using their best efforts to help others to a participation in a share of them.

With fraternal greeting,

I. N. HEIMS, *Pres't D.G.L No. 2, I.O.B.B.*
A. ABRAHAM, *Sec'y D G L. No. 2.*

The following are the names of the members of the committee:

For Bethel Lodge, Wm. Landsberg; Jerusalem, Morton S Cohen; Har Moriah, A. Gerstle; Solomon, Barney Mahler; Mt. Carmel, Louis S. Levy; Missouri. Elias Hass; Thisbe, Louis Schenhauser; Mendelssohn, Edward Grauman; Ebn Ezra, Isaac Epstein; Montefiore, Joseph Hays; Eshcol, E. Emanuel; Abraham, Rev. M. Messing; Emek Beracha, M. Frank; Zion, Aaron Wise; Joseph, Julius Meyer; Sholem, S. Simmonds; Osterman, Abraham Frieberg; Spinoza, Nathan Menderson; Gan Eden, A. Herz; Barzillai, M. Rose; Hagar, M. R. Sulzer; Harmony, Moses Bloom; Denver, Louis Aufenger; Achim, Jacob Kahn; Ephraim, Jacob Friedman; Kansas City, Max Isaacs; Gihon, W. Dreyfus; Julius Fuerst, Jos. Sessel; Etz Chaim, Samuel Louis; Standard, Leo Wise; Asher, B. Baer; Queen City, M. L. Jacobs; Riverside, I. Michael; Lexington, Julius Marks; Wabash, Abe Simon; Trinidad, Dr. L. Freudenthal; Ligonier, Rev. Dr. Eppstein; Esther, Sol. S. Kiser; Marme, Samuel Adler; Twin City, J. S. Davidson; Albuquerque, L. B. Stern; Youngstown, Rev. J. B. Grossman; Lima, N. M. Michael; Menorah, Sol. S. Rouse.

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PERE HYACINTHE ON THE EMANCIPATION OF THE FRENCH JEWS.

The following letter has been addressed by Pere Hyacinthe to the Grand Rabbin of Paris:

Monsieur le Grand Rabbin, —You will have seen from the papers that our Catholic Gallican Church intends to commemorate the centenary of the emancipation of the Jews by the Constituent Assembly. The 27th of September, 1791, is a date of even greater glory to France than it is to the Jews. It was a day that witnessed the reparation of a long and cruel injustice; it inaugurated for the whole civilized world an era of liberty and brotherhood from which no evil-disposed person has since been able to make us swerve. We are too enlightened and too liberal-minded to become anti-Semites. Besides, we are Christians, and as such we must not forget that it is from Israel's bosom that we have sprung, Israel, the grand old olive tree, from which we have been grafted. For the French Jews, the interregnum which commenced with Sedecias ended with Napoleon. Napoleon it was who boasted of being the king of the Jews, and the Jews accordingly treated him as their political Messiah. Than him they could not have had a greater.

But Napoleon's Empire, like the Kingdom of David, is no more, and the French Republic now has the keeping of these two illustrious necropoles, that at Jerusalem wherein reposes the race of David, that at Paris wherein rests the hero who was in himself his own sole dynasty.

But none the less, France has remained, as Bonaparte remarked, the new tribe of Judah, where Jews and Frenchmen constitute one people.

Republicans by virtue of the Mosaic legislation, I would almost say socialists in the best sense of the term, before they became monarchists by Samuel's dispensation, the traditions of the Jews comprise all the essentials for the service of France:

"Hear Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him; and be thou a help to him from his enemies."

These are my wishes, Monsier le Grand Rabbin, and may the God of the Jews, who is also the God of the Christians, cause them to be fulfilled speedily.

Accept, Monsieur, the assurance of my fraternal friendship,

HYACINTHE LOYSON, *Priest.*

THE world of science, or rather the world of culture, took part in the celebration of the 70th anniversary of the birth of Rudolf Virchow. No man of like versatility, of such unbounded erudition, of such beneficial influence as teacher and instructor, of such broad genius, of culture as wide and exhaustive, has left his imprint upon

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this century as Virchow has. The vast mental force of Alexander Von Humboldt was wonderful in his comprehensiveness of the various branches of physical science as applied to the Cosmos, but he was not a scientist who discovered new truths in any special branch, nor did he participate in the development and progress of civil society. Virchow is not only a man of science but takes an active part in communal affairs, and is recognized as one of the foremost orators on the tribune and forum. His system of cellular pathology has introduced a new and epoch making treatment of diseases and his labors on craniology, on archæological finds are valued as those of a student who is capable of throwing new light on any subject which he touches. That such a man would throw his weight and influence on the side of Liberalism is self-evident and he was one of the first public men who issued a strong protest against the agitations of the *virorum obscunorum* of anti-Semitic demagogues. He was often denounced by the anti-Semitic press as being in secret a Jew, and in company with Professor Mommsen was as much exposed to the shafts of Stoecker's minions as the Jews themselves. These will long be forgotten when the name of Rudolph Virchow will shine as one of the brightest stars in the horizon of science, progress and civilization which our centu y has produced, and the Jews will ever honor the name of a man who stood up manfully in their defence, though he but defended the honor of our enlightened century, which was disgraced by the unholy machinations of men who seized anti-Semitism as a weapon for the furtherance of personal ambition.

THE Jewish Publication Society of America has issued another volume "Rabbi and Priest," a story by Milton Goldsmith. It is a picture of Jewish life in Russia and denotes great familia ity of the author with the customs and manners of Russian peasants as well as the Jews and Russian officials. The plot is well constructed, the description is graphic. The perusal enables one of the book to understand better the present position of affairs in Russia.

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Affairs of the Order

☞ Lodges are respectfully requested to inform us of entertainments, of lectures held, or of any occurrence of note and interest, for notice in the *Menorah*.

NOTICE TO LODGES.—Secretaries of Grand Lodges are requested to transmit for publication in the *Menorah* a monthly list of the deaths that occur in the District, the names, age and length o membership.

SECRETARIES OF DISTRICT GRAND LODGES.

District No. 1—S. Hamburger, 57th Street and 3d Avenue, New York City.
District No. 2—Abraham Abraham, Cincinnati, O.
District No. 3—M. K. Cohen, 1334 Marshall Street, Philadelphia, Pa.
District No. 4—Louis Blank, 121 Eddy Street, San Francisco, Cal.
District No. 5—S. S. Nyburg, 803 Hollins Street, Baltimore, Md.
District No. 6—E. C. Hamburger. 59 N. Clark Street, Chicago, Ill.
District No. 7—Nathan Strauss, New Orleans, La.
District No. 8—D, Wolff, Kaiserstrasse 11, Berlin, Germany.
District No. 9—Joseph Stern, Bucharest, Roumania.

INSTITUTION OF ELIAHOU HANABI LODGE AT ALEXANDRIA, EGYPT.

Eliahou Hanabi Lodge, No. 419 was duly instituted and its officers installed on the 15th of September, at Alexandria, Egypt. Bro. L. Grunberg, President of Maimonides Lodge, Cairo, who has been duly authorized by the Executive Committee, officiated as installing officer and conducted the proceedings with great solemnity and impressiveness. He was assisted by Bros. Casimir, Raff and Bercovich. The twenty one charter members were first initiated and the conferring of the degree upon them made a deep and lasting impress on. The election of officers was then proceeded with, which resulted as follows: President, Maurice Romano; Vice-President, Jaques Eman; Recording Secretary, Victor Mizrahi; Financial Secretary, Adolphe Argy; Treasurer, Vita Rossano; Guardian, Joseph Bondi. As Monitor was appointed Bro. David J. Barda.

The installation of the officers then followed and eloquent addresses were made by the officiating brethren. Telegrams of congratulation were read from the Executive Committee, from the Grand Lodge of Berlin and from Maimonides Lodge. After the transaction of the necessary routine business the brethren proceeded to partake of a banquet prepared, at the conclusion of which a toast was offered to Bro. Julius Bien, the President of the Executive Committee, which was responded to by Bro. Casimir, who dwelt in feeling and eloquent language upon the principles, the objects and purposes of the Order and the vast beneficial influence which

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must ensue from a union of Israelites for the advancement of civilization and the interests of humanity.

Toasts were then offered to the Grand Lodge of Berlin, the Executive Committee of the Order, Maimonides Lodge, to the solidarity of the Order, and the harmony among the brethren, which were eloquently responded to.

Bro. Barda addressed the assembly in the Arabic language and Bro. Jeuda Jehia Mizrahi read a poem composed by him in the purest Hebrew.

The enthusiasm for the Order and its achievements which prevailed was boundless and some of the addresses were so effective as to bring tears to the eyes of the listeners.

The dwellers in modern Mizraim felt indescribably happy at the chord which binds them now with the elite of Israel in Germany and the freemen in America. They seemed to be able to cast a glance at the future when Israel will not feel itself dispersed any longer, split up in disconnected, isolated parts, exposed unprotected to the gusts of every storm that blow from east or west, but strong and united in its labors for the fulfilment of its mission, which is one of peace and humanity.

The successful institution of Eliahou Hanabi Lodge, which is composed entirely of the descendants of Portugese, Spanish and Arabic Jews and represents the elite of the Israelites in Egypt, is of paramount importance to the spread of the Order among those classes in the Orient. They w ll be able to lift up their humbler brethren to a position of greater usefulness and human dignity. The Jewish community the world over may be indeed congratulated upon the successful consummation of the work projected since a number of years.

A NEW YEAR'S GREETING FROM THE GERMAN GRAND LODGE.

A translation of the following New Year's greeting will be read with interest, as it bears evidence of the great and beneficial influence which the establishment of the Order in Germany has wrought:

To the Executive Committee of the I. O. B. B.:

Not to follow a customary form but from a sentiment of deeply-felt friendship and love for you, dear brethren, I beg to tender you in behalf of this, the German Grand Lodge, the most heart-felt and sincerest wishes for the New Year.

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If we have been enabled, through our earnest labors for the objects of the Order, to attain modest success, and if our modest endeavors have borne satisfactory results, we are indebted above all to you for it, because we have found in you in the past year as well, the prototype for our activity. You have encouraged us, you have fired us on, you have shown us the goal to reach and the paths which we must trod.

As the year lies behind us and we are capable of passing it in review before us, we can say with a joyous heart that we, 3,000 confessors of Judaism in Germany, have rallied around the flag of the Order, for mutual encouragement in the cultivation of spiritual and moral elevation, for the practice of human virtues and noble aspirations. The Order has become a rallying centre for all well-thinking Israelites, a central point for ideal Jewish strivings. We have labored to confer honor and recognition upon the Jewish name, based upon the inexhaustible source and fountain of our religion, without, interfering, however with the customs and usages of the individual brother. These are our successes until now and they impose upon us the duty not to tire and not to stand idle, but to arouse in Israel the consciousness for our mission and to fill our circles with enthusiasm for the abundance of work which is yet to be done.

We vow on the threshold of the New Year to always remain mindful of the task before us and we wish from the depths of our hearts that we may find the strength to labor faithfully, always keeping the object well in view in order to approach nearer and nearer the objects pursued by our beloved Order.

And for you, dear brethren, may the coming year be a year of happiness and joy, a year in which peace and good-will may prevail in our midst and among the nations, a year in which the humane aspirations of the Order may find recognition everywhere so that all good and faithful Israelites throughout the civilized world may become enthusiastic banner-bearers of its mission; then will the Order become in truth a blessing for humanity.

D. WOLFF, *Secretary.*

SILVER ANNIVERSARY OF HENRY JONES LODGE.

Henry Jones Lodge celebrated the 25th anniversary of its institution on Sunday, the 18th of October, by a banquet and reception. Not only were nearly all the members with their families present but a number of guests who came to do honor to the Lodge.

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The actual founder of the Lodge, the venerable Dr. Friedlein is on account of his advanced age no longer able to go out evenings, but he expressed his sentiments in a well worded communication. Bro. Julius Bien was compelled by the delicate condition of his health to excuse himself, and the Hon. Secretary of the Executive Committee Bro. Sol Sulzberger was also indisposed. The Grand Lodge was represented by the First Vice President Bro. Walther, Bro. William A. Gans, member of the Court of Appeals and the Secretary Bro. S. Hamburger, and Bros. Morris Adler and J. Kantrowitz, and by the charter member Bro. S. Wasserman. The proceedings were opened by an eloquent address of welcome by the president of the Lodge, Bro. F. Jellinek. The banquet tables were profusely decorated with flowers and the viands which embraced a choice of all the delicacies of the season spiced with the golden fluid from the Rhine and from the champagne were enjoyed and relished by the numerous assembly. After the removal of the cloth a number of toasts were offered by the Toast Master, the indefatigable and industrious Bro. Adolph Hirsch; they were responded to with rare eloquence by the Brethren William A. Gans, Walther, Felix Jellinek Bullowa, Heinsheimer and Ellinger. The Lodge has ten new propositions for membership on its list and a young, vigorous, talented and energetic element is coming to the surface which will make that Lodge worthy of the name it bears. During the proceedings a life like crayon portrait of Henry Jones was presented to the Lodge. After the banquet, dancing was indulged in to a late or rather early hour.

LITERARY NOTES.

The complete novel in the November number of *Lippincott's Magazine* is contributed by Mrs. Poultney Bigelow, author of "Beautiful Mrs. Thorndyke." etc. It is entitled "The Duke and the Commoner," and tells how a brilliant New York society woman is sought by two lovers, one an English duke, the other an untitled but clever diplomat. Mrs. Bigelow knows New York society life well, and what is better knows how to tell a story very well. The characters are admirably portrayed, and the story grows steadily in interest as it approaches its dramatic ending.

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Dom Pedro, ex-Emperor of Brazil has long been known for his deep interest in philological studies, chiefly Provencal and Hebrew. He has lately edited and published under the title *Poesies Hebraico provencales*, four *piyutim* from the Avignon prayer book, partly Hebrew and partly Provencal in Hebrew letters. One of these poems is a Provencal translation of the *Chad Gadya*. Dom Pedro has translated the Hebrew verses into elegant French metre, and has enriched the little work with a wealth of philological erudition.

In the November issue of the *New England Magazine* Walter Blackburn Harte makes a plea for a world without books. He thinks that education is not an unmixed blessing, as the greater the intelligence of individuals and peoples, the greater is their capacity for suffering.

The Forum for November is a number of especial political interest, for it contains articles on "The Degradation of Pennsylvania Politics," by Mr. Herbert Welsh, of Philadelphia; "The Regulation of the Lobby in Massachusetts," by Josiah Quincy, setting forth the operations of the law to restrain the lobby; "The Danger of the Farmers' Alliance," by Senator John T. Morgan, of Alabama; and "The Death of Polygamy in Utah," by Chief-Justice Zane, of Salt Lake City.

The *Hebrew Standard* has been doing good work in obtaining expressions of opinion on the Jew baits in Russia from princes of the Roman Catholic Church, high Clergymen in the Episcopal Church and Governors of States of the Union. It is pleasant to note that they all condemn the Russian atrocities and the Anti-Semitic Jew baits in other countries as un-Christian and disgraceful to civilization. These expressions, as published in the *Hebrew Standard*, should become widely known: they assist in dispelling most of the prejudice against the Jews which exists yet in our own country.

As the time approaches for the World's Fair, greater interest is being felt in the marvellous City of the Lakes. The *Cosmopolitan Magazine* has devoted 28 pages of the November number to a most interesting and exhaustive article upon Chicago from the pen of the famous novelist, Col. Charles King.

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The barbarous treatment of the Jews in Russia is the subject of an article in the November number of the *North American Review* by the Chief Rabbi of the United Hebrew Congregations of the British Empire. The Chief Rabbi was induced by Lord Rothschild to write the article for the *Review*.

Count Tolstoy has been the sensation in literature for some years and Miss Hapgood's article on "Count Tolstoy at Home" in the November number of *The Atlantic* will be read with special interest. Miss Hapgood, although admiring his great gifts, is not a blind adherent of his changeable philosophies. And her sketch is so clever, so trenchant, so well-bred, that it must be read if one would understand Tolstoy better than he understands himself.

The Bellamy dreams still agitate the cerebrums of some folk, as is evidenced by another Utopian screed in the *New England Magazine* for November. It is called "A Future Agriculture," and is by C. S. Plumb, the president of an Eastern agricultural college.

"Buried Cities and Bible Countries," by George St. Clair, a lecturer in the interests of the Palestine Exploration Fund, has been issued by Thomas Whittaker, New York. It is a popular description of the most important modern discoveries bearing on the Bible.

"Hungary and its People," is the title of a work just completed by Mr. Louis Felbermann. The book deals with the origin of the Hungarians, and the thousand years' history of that country; giving also a description of the Carpathian Mountains, the Snow Alps, the Lowlands, and other parts of Hungary and Transylvania as well as the manners and customs of the various people under the crown of St. Stephen. A considerable space is devoted to the Jews of Hungary as divided in three sections, viz.: the Hungarian, the German and the Polish Jews. The book will be a handsome crown octavo volume, profusely illustrated, and is dedicated to Her Excellency Countess Deym, wife of the Austro-Hungarian Ambassador, and will be published by Messrs. Griffin, Farran & Co.

Dr. Salomone Morpurgo, of Ancona, Italy, has been examining the evidence on the Legend of the "Wandering Jew," and he has discovered a document written by one Antonio di Francesco d' Andrea, of Florence, about 1312. The writer was then 24 years of age, and he describes the

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great consternation which spread over the whole of Italy during the period of years 1411-16, by the appearance of an "eternal singer." Earlier authorities have placed the visit to Italy of this singer between the years 1416-18.

The announcements for the coming publishing season include the following new works. By the Cambridge University Press: "A short Commentary on the Hebrew and Aramaic Text of the Book of Daniel by A. A. Bevan; "The Testament of Abraham" by M. R. James, with an appendix containing translations from the Arabic of the Testaments of Abraham, Isaac and Jacob, by W. E. Barnes; "The Books of Ezra and Nehemiah" by Professor A. B. Davidson, being further volumes of the Cambridge Bible for schools and colleges. By Mr. William Heinemann; "The life of Heinrich Heine' by Dr. Richard Garnett, and "A Series of Original Letters by Eminent Russians," including Count Tolstoi, on the persecution of the Jews in Russia, by Messrs. Swan Sonnenschein & Co.: "The Destitute Alien in Great Britain' by Mr. Arnold White, the Earl of Dunraven, Mr. Montagu Crackanthorpe, Mr. W. A. Mc Arthur, and others. By Messrs. Methune: "An introduction to Philosophy" by J. Solomon. By Messrs. Hodder and Stoughton; Delitzsch's "Commentary on Isaiah" Vol. II. which completes the work.

Messrs. Eyre and Spottiswoode have in the press "The Law in the Prophets,' by the Rev. Dr. Stanley Leathes.

The "Studies in Jewish Statistics," by Mr. Joseph Jacobs, published in the *Jewish Chronicle* in 1882-5, together with reprinted essays and papers on the subject, have been published this week in a small volume, "Jewish Statistics," by Mr. D. Nutt, London.

PUBLISHER'S NOTES.

HEALTH IS AN ABSOLUTE NECESSITY.—What is life without it? A dreary imprisonment of so many year' sduration in a world of care, a present full of pain, a future full of untold misery. "How to obtain health" and "How to preserve it" are therefore questions of vital importance, and like charity should commence at home. How can we sing "Home, Sweet Home," when its atmosphere is polluted with noxious vapors and poisonous gases? No matter how humble it can at least be pure and wholesome. In these days of progress, when our neighbor uses Hygienic Tooth-powder for his teeth, and another Hygienic Soap for bath and laundry purposes, is it not far more necessary for the sanitary needs, the comfort and

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well-being of the entire household that we should use Hygienic Concrete for our cellars and basements? As it has been fully proved by the Sanitary Congress in Europe to be the ONLY material which prevents the exhalation of noxious gases from the subsoil, would it not be sensible to use it? "What is worth doing at all is worth doing well," especially when it does not cost more than ordinary cement. Yes, by all means, let us obtain healthy homes for our little ones and ourselves by using the health preservative "Hygienic Concrete." See advertisement in this issue.

ACCIDENTS are liable to happen to any one and often prove of a fatal nature or else produce permanent or temporary disabilities. To provide for such a contingency is a duty which ranks as equally important with having one's life insured. A plain and liberal policy, and unsurpassed promptness in the payment of claims constitute the best argument in favor of any Accident Insurance Company. These sterling qualities are found with the New York Accident Insurance Co., which is conducted by experienced officers and whose policies grant indemnity in case of death or loss of time on account of bodily injuries caused by violent or accidental means.

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Ask for Van Houten's Cocoa—take no other.

STANDARD THERMOMETERS.—Among the useful articles which science has produced within the last few years, is the Standard Metallic Thermometer, having a dial over which travels a hand by means of which temperature is read as easily as time on a clock face. The degrees being marked in plain figures, the temperature can at a glance be read across the room without the trouble of going to the instrument for that purpose. These thermometers are found invaluable in the sick room and in fact in all living rooms and are of great benefit for the reason that where an even temperature is maintained, there is less likelihood of cold or sickness; this plain dial, always in sight, reminds a person of the temperature at once and suggests the changes to be made by ventilation.

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$100 Reward. The readers of the MENORAH will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, reqnires a constitutional treatment. Hall's Catarrah Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. Cheney & Co., Toledo, O. Sold by Druggists 75c.

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THE MENORAH

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THE RELATION OF THE STATE TO MORALITY

BY REV. DR. JOSEPH SILVERMAN

RELIGION was not at all times regarded as an agent for moral improvement. The heathen or pagan religious did not seek to improve the moral nature of man. Their priests sought in a mysterious way to explain the secrets of nature and to foretell future events; they pretended to interpret the movements of stars and planets in connection with the affairs of men; they consulted the flights of birds and the entrails of animals to learn the decision of the gods, created the voice of the oracle, and in various ways endeavored to appease the wrath of the gods in behalf of their particular devotees. There was no attempt at a higher life intellectually or morally in all this. Ethics, in fact, belonged to an austere philosophy, independent of such religious practices. There were exceptional men who, for the guidance of their own conduct, formulated certain rules and principles which other men finding valuable also adopted.

The object of Moses, it seems, was to combine some of the elements of ordinary religious practices with the ethical principles of philosophers in forming his higher religious ideal. There may be sacrifices to God, but they shall be only symbols of human expiation for sins. There may be worship of God, but with a moral object in view and not materialistic gain. Therefore, the great lawgiver combined in one code both the acknowledgment of God and the moral law. This was the beginning of Judaism, the ethical religion. The progress that this ethical religion has made in the various forms in which it exists to-day has proved the wisdom of its author. This ethical religion as Judaism, Christianity,

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Mohammedanism and Buddhism, is to-day the most potent factor for the moral improvement of mankind.

As an example of the manner in which religion exercises a moral influence on communities, I offer the following story which is beautiful in its very simplicity. In a New England town, two hundred years ago, the whole community had gradually acquired a depraved taste for prize-fights between men and between fowls trained for that purpose. A large building was erected in which to hold these shows. The whole city attended the dedication of the building with all due pomp and ceremony. Daily thereafter the villagers crowded the place to witness these barbarous entertainments. Presently a church needed room for its Sunday school, and applied for the use of the arena on Sundays. The request was granted. After the week's barbarous entertainments, the blood and feathers were cleared away and innocent children with their religious teachers occupied the place that for six days was devoted to unholy pastime. The men who granted the school the use of the building hardly knew what they were doing, for in a few years that Sunday school, by one day's teaching, counteracted the evil practices of the other six days. Time passed on and the bloody arena remained closed; it was shunned by the very men who had erected it and permitted to decay and crumble to dust.

From time to time men arise who attempt to divorce morals from religion, but, after a temporary existence, their theories and schools established upon them pass away. It becomes recognized as an eternal law that the development of morals is the particular province of religion. Religion, with its prayer and preaching, Bible and song, is peculiarly adapted for influencing the moral sentiment.

But religion alone, if confined in its operation to the synagogue, church and mosque, is not able to elevate the great masses of men to ever higher standards of morality. Religion cannot from the pulpit reach all men. The majority do not attend divine worship and are constantly subjected to influences that have a degrading effect. Religion needs the aid of the State in order to make its influence felt. While religion

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may, by its own influence, have a beneficial result in particular instances as shown in the narrative above, still for a larger field of usefulness, it must rely on governmental assistance. Ethical religion, it is true, has abrogated many great evils, such as slavery, polygamy, etc., but only by obtaining state legislation, in some cases, by enlisting the armed forces of nations.

Moses himself felt the need of state aid for the enforcement of moral principles. In his mind, the idea of ethical religion was so intimately associated with the welfare of the people, that he combined government and religion in one harmonious system. The Jewish theocracy formed the pattern for many nations.

As long as religion and state were a unit, it was naturally the province of the government to institute such legislation as tended directly to influence the moral sentiment of the people. The ideal of the Jewish theocracy, however, did not last long when human interests came into play. While the union of church and state had many good results by providing a powerful executive for the moral aims of religion, it led also to the abuse of power in the endeavor to control the consciences of men in matters of faith. The Church did not content itself with merely enforcing morality in which all men could agree, but endeavored to establish the dominant theology as the universal theology, in forcing men to bow down at shrines which they did not regard as sacred, in forcing them to utter such prayers to which their minds and hearts did not respond. The union of the church and state tended to strengthen, by reciprocal action, the ruling dynasty or power, as well as its particular religion. Thus, for example, in ancient Egypt the royal house sustained the priesthood, while the priests, in turn, taught the people to regard kings and their families as demi-gods. In a country like Egypt, where human life was worth less than that of a beast (for beasts were worshiped as gods), it was important to the Pharaohs to be regarded as more godly than human. In even more civilized countries similar practices resulted from the unholy unions of some governmental powers and religion. One

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was made a shield for the crimes and misdemeanors of the other. And the church was not free from misdemeanors, notwithstanding its moral pretension. The use of unlimited power degraded the church. Volumes have been written and could still be written of the crimes done by the State in the name of Religion, and *vice versa*. The Church was only too ready, at times, to condone the vices of potentates for a consideration of return favors.

The separation of Church and State was inevitable. It came as the result of an abuse of the power resulting from the alliance. The secular and the sacred (?) could not combine without corruption to both, especially the latter. So great had the hatred of the coalition between religion and government become that it was resolved to effectually divorce the one from the other. Government shall be for purely civil purposes, for the state; the church shall be for purely religious purposes, for the individual.

So great, however has this breach grown that it dawns upon us to day, that the good has been cast out with the evil. Morality had become so identified with religion, that to exclude the latter, meant to shut out also the consideration of the former from governmental interference. In America, especially, there exists a comparatively narrow view of State duties. The State is to Americans, not as it is to Germans, Frenchmen, and even some English thinkers, an ideal moral power charged with the duty of forming the character and guiding the lives of its subjects. It is more like a commercial company or a huge municipality created for the management of certain business in which all who reside within its bounds are interested, levying contributions and expending them on this business of common interest, but for the most part leaving the shareholders or burgesses to themselves (cf. Bryce's American Commonwealth, p. 559).

As long as there are different creeds and religious practices which are matters of individual conscience so long there can be no union between religion and the State from the American standpoint.

But there is a common platform of morals upon which all

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religions can stand. Fair minded and liberal men could formulate a system of morals to be persistently pursued by the state to the satisfaction of all classes, religious or otherwise. In unsectarian ethics there is harmony. From that standpoint there can be a union of the state and moral movements.

What will be the effect of all the endeavors of religion to make men better, unless we can rely upon the power of the state to assist the church in that direction. Religion will always be powerless to carry out its great moral mis ion, if the state will permit practices during six days of the week which counteract the work of the church on one day. What can be the effect of preaching and prayer and self-sacrifice if evil influences are constantly operative.

There may be commercial and political reasons for the creation and protection of businesses that are demoralizing, but shall the state regard them of more importance than moral considerations. Is our aim to have a rich nation or a moral one? Shall party politics control or ethical principles. Is it of more importance whether this or that party rule or whether a moral or immoral sentiment prevail.

In the minds of all unbiassed men there can be but one answer. Legislatures and congresses are not only directors of public works but also promoters of public morals.

If this much is granted we are ready for the next question, viz.; in what directions can the state aid the church in carrying out its ethical aim? Firstly by creating such legis lation that will improve those agencies which cater to the intellectual and æsthetic tastes of society. The press, the stage, the school—what are they doing for the moral development of the people? Whatever high ideals individual theatrical managers and editors may have, it seems, even from a cursory glance at the daily papers and the posters, that the object is to appeal to the depraved appetite for sensation., The consideration of the moral effect of an article or play seldom enters into the judgment of those who must decide what shall be presented to the public. And thus daily the lower passions of human nature are appealed to by the very agencies that should appeal to the highest endowments

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both intellectually and morally. Can any one imagine the effect on the community if the press aimed only to print such things that would elevate the morals of society, or at least not lower them. If certain evils must be exposed in all their nakedness let a confidential report of them be issued to the police department. The stage has not even the slight justification that the press may plead for its vile productions. The stage, above all, appealing to sight and hearing, making the most lasting impression should only present human nature in such a manner as to "point a moral or adorn a tale."

A similar reform can beneficially be extended to our schools. Education has been secularized to the extent of excluding systematic moral instruction from the curriculum of school studies. The system of elementary instruction is based on the traditional three R's. A fourth R should be taught, that of Right. Let the paths of Rectitude, the ways of Righteousness, of moral Reform be taught in the public schools without the intermediation of bible or theology. This is necessary in our schools in order to lay the moral foundation for those thousands of children who have not the benefit of ethical religious instruction or of refined homes.

When moral standards have been established in these three departments, let us purify our literature, especially that intended for the young; let us abolish gambling of all sorts, whether in use in State lotteries, social clubs, or church fairs. Let us then restrict the sale of alchoholic mixtures as we do that of poison. Let us destroy all the dens and dives of large cities. But first of all let us purify our politics and create a high moral qualification for eligibility to public office.

Religion may continue with its sermon and prayer and charity for another 1,000 years and the world will not be the better for it if the counteracting influences are permitted to destroy for six days what she has built or begun to build on one day. I am reminded here of the jetties which the Government is building at the southern coast of Texas. What is built up with one appropriation remains unfinished and is

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demolished by the sea before another appropriation is made. If religious leaders are in earnest with their boasted mission for the moral improvement of the masses, then let them combine in an appeal to the State for such legislation that will introduce unsectarian moral instruction in our public schools. This will purify the press and the stage, will prevent the dissemination of unclean literature, that will remove all evil temptations from the masses.

We must work and wait for an ideal government which shall not be of the politicians, by the politicians, and for the politicians; but of the best men for the moral, as well as the material advancement of the people.

SARA COPIA SULLAM

A JEWESS OF THE 17TH CENTURY

"THE JEWISH WOMAN" is the title of a new publication from the pen of a Christian lady, who delights in the *nom de plume* "Nahida Remy" and prefaced by Prof. Dr. M. Lazarus. The author depicts the life and character of the Jewish woman from the time she makes her appearance in history down to the most recent times and unfolds before our eyes a panorama of grace, elegance, intellectual brightness and heroism, which cannot fail to make a deep and lasting impression, especially in this age, where the sphere of woman is being enlarged and society at large seems to but follow the footsteps trodden by "the Jewish woman" since the dawn of history.

We selected one chapter of the book on Sara Copia Sullam for translation, and the history from the German of "Nahida Remy" will be read with equal pleasure by her English sisters:

The greatest and most interesting figure among the Jewish women on the threshold from the Middle Ages to the modern era is indisputably Sara Copia Sullam.

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She was born in Venice in 1590. Her father was a Simon Copia, a manufacturer, who occupied a high position in society. She exhibited already as a child remarkable talent. Her father, an educated and pushing man, afforded her every opportunity of acquiring knowledge; she took up the study of the sciences and arts, became familiar with the Greek and Roman poets and read them in the original. Still in her teens she ventured upon poetical compositions of her own. But above all she took a deep interest in the history of her own people and religion. She loved the prophets and the grand Biblical figures fired her enthusiasm. She felt the immense contrast between the sublime past of her people and their present degradation and she often shed bitter tears over Judah's cruel fate.

In course of time, the prematurely unfolded bud, exhibited great taste for music. Her voice charmed all who heard her. She even improvised the text to the music which she composed, and improvised so wondrously that people did not know what to admire most,—her musical talent, her sweet voice, her poetical genius or her beauty.

There existed then among the Jews, societies for the cultivation of music, which Christians were forbidden to join by a law of the State. Thus Sara remained within the confines of her ghetto—which name must be given to the Lunga Ipina, an island assigned to the Jews for their exclusive habitation—but her renown spread, nevertheless, and the beautiful, charming Jewess became far and wide an object of burning curiosity and select attention.

Persons prominent and of great repute in Venice, notables passing through the city, men of wealth and members of the aristocracy did not disdain to call on her, and, delighted with the charming girl, they added to her reputation by the reports which they spread. The attention of the church was also directed towards her and public and secret efforts were made to seduce her from her faith; tracts and pious essays were written for the purpose of making an impression upon her; prominent society ladies approached her and attempted by flattery and the holding out of great

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promises of a great future to induce her to come over to the church. The proudest ladies of the nobility called her their "dear friend," their "sister," and they left nothing undone that might have effected their purpose of winning her over. But Sara had penetrated too deeply, since her earliest youth, into the spirit of Judaism, she was too familiar with the principles of her faith and the history of her people. What might have been perhaps possible to an ignorant Jewess, because only an ignorant Jewess is unconscious of the treasure she loses with the abandonment of her faith. was impossible to Sara, the scholar. It seemed to her self-evident to resist all temptations; and without considering her steadfastness as something to be especially proud of, she remained true, as every. noble soul will remain true to what he or she has recognized as the highest.

In her 21st year in compliance with the wish of her mother she married an estimable and educated young man, Jacob Sullam; she united now the name of her father with that of her husband and called herself Sara Copia Sullam.

Poems dedicated to her beauty, let us guess of her form: of middle size and good figure, her special charms must have consisted of her golden tresses and her magnificent eyes; we are reminded of one of Titian's female figures in reading the tributes paid to her beauty.

This beautiful, charming woman so eminently talented, was above all possessed of a soul aspiring to all that was good and noble and of an ardent imagination; thus only can we account for, that when she received one day from a contemporary poet a poem, which had for its subject queen Esther, she wrote him a letter of acknowledgment full of delight and gratitude; she was carried away so far that she wrote to the unknown author that his composition did not leave her day or night, that she placed it under her pillow when retiring, to take it up again at daybreak.

This genuine female exaltation was to become ominous to her; it is true she never became faithless to herself or her religion, she always remained the same noble woman, but with all the spiritual delight, which she won by the step

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which she had taken, it nevertheless inflicted upon her untold pangs of the heart and made others heartsore.

The poet of "Esther" was Ansaldo Ceba. Descendant of a patrician family, talented, polished, but a member of the clergy, he had formerly composed poems of a frivolous character, conforming to the taste of the period, but was subsequently seized with disgust and nourished the ambition of becoming a Reformer. He gave himself up to serious studies, one of which was the Hebrew language, in order to be able to read the Bible in the original tongue. He thus came to write the poem, which as he hoped would find a place side by side with the masterly creations of a Tasso or an Ariost. He was disappointed as far as the public was concerned – only a woman, the most beautiful woman of that time, a coreligionist of the depicted Biblical heroine became enamored of his poem and told him so in the most ardent, naive terms of gratitude. It is not surprising, therefore, that the man, susceptible as he was of the charms of womanhood, should become inflamed for the letter-writer with a passion partly spiritual, partly sensual. For the present as a good Christian and zealous son of the infallible church he only thought of her conversion; he insisted upon a continuation of the correspondence.

Sara agreed not without a concealed allusion that he would finally meet with disappointment. . . .

> Ch il vecchio commin pel nuova lascia
> Spesso s'ieganna e poi ne sente ambascia.
> (He that leaves the old road for the new
> May make a mistake and regret it.)

The correspondence continued for four years. His letters have been preserved and published; Sara's letters were turned over to the Inquisition.

In the beginning the correspondence moved within the confines of sincere friendship Nay, Sara made a box—a toilet box—for her clerical friend with paintings by her own hand; later on her letters become more affectionate. Gradually his repose of mind gave way. The pressing

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attempts at conversion fail as usual; but he does not relinquish hope and at intervals the pious admonitions of Christian love are interspersed with the sudden outbursts of the passion of nature. He dared not make her personal acquaintanceship (he lived in Geneva), but he sent to her once his trusted old servant Marko with a basket of rare fruits and a few Spanish books, the perusal of which he recommended. Besides Spanish, Greek, Italian and Hebrew, Sara was conversant with Latin. He sent her, therefore, also some volumes of a missionary character written in Latin, all of which he wished her to read. She consented, without, however, wavering for a moment in her convictions.

Marko was received by her with the utmost cordiality and she not only waited on the "trusted servant of his master" with accustomed hospitality, but sang to him verses from the poem of his master, which she had set to music. The old man became intoxicated with the magic charms of the young woman and on his return to Ceba reported with genuine enthusiasm the appearance and impression left upon him by Sara; he spoke of her kindness and beauty and his recital was frequently interrupted with tears of affection. Ceba, touched to the quick, was nevertheless dissatisfied with Sara's letter; she appeared more reserved than ever. He wrote to her and begged her permission to pray to the Virgin Mary for Sara's conversion. Sara replied that she would give him permission if he, in return, would grant her leave to pray to God for his conversion to Judaism.

The correspondence between such opposite natures takes an exceedingly interesting course. Sara proved herself a more skilful and better logician than her zealous friend and opponent. Her erudition embarrassed him; he could not deceive or dazzle her; her critical eye penetrated his weak points, her retorts are characterized by a merciless reality and logic. At the proper place she quotes the philosophers, especially does she frequently refer to Aristotle, whom she uses as champion against apostles and theologians. Peculiar as it may appear to have the Stagyrite brought into the arena as the representative of Judaism against the Roman Church

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—the time was most appropriate for it, as at the renaissance of sciences his authority was most powerful, rightly or wrongly applied. The Jewess possessed another advantage over her Christian antagonist: she knew the Bible better than he did and understood the sacred language better. When he referred to certain verses which in his opinion furnished irrefutable proof of the correctness of his views, she demonstrated that either his translation was at fault or that he failed to grasp the sense.

About that time her friend lost a brother in the Turkish war, and the correspondence into which a bitter tone had occasionally crept in, is now interspersed with the tone of compassion and sympathy of the feeling woman. Sara touched now the most affecting heartstrings of the deeply-afflicted friend—afflicted unto death! Because suddenly the painful anxiety seemed to strike him that he too might die, without having encompassed the conversion of Sara and that she would therefore be lost to him for all eternity! He was resigned not to see her in this world hoping to become united to her in the world to come. His pleas for her conversion grow more impassioned, more pressing, more irresistible than ever but the more importunate he became, the more steadfast did she become. Hard and bitter remarks are exchanged—wounds that are the more poignant as they proceed from the best intentions entertained for each other. He that has never experienced such conflicts cannot comprehend the severity of the struggle endangering the health of body and soul.

Sara's health became delicate and Ceba felt that his life was drawing to a close. He writes to her after the conclusion of a touching letter: "After my death and while I am still alive I implore you to think of me—but not as of an ordinary friend, but as of a servant affectionately and faithfully devoted to you . . . but pray do not answer. Adieu!'

But he loved her too well to miss her letters while he was yet alive. The correspondence became more animated —new delights, new torments! It is a deeply painful spectacle to behold these two noble souls embitter their lives in the

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belief of performing a duty. Ceba tries now an entirely new source; he has a picture painted of himself and sends it to her. Her delight is boundless. She calls the friend "my sun!" He feels now courage enough to beg her to pray only once a day: "Holy Mary, pray for me!" But she feels bound to refuse him this boon. He becomes desperate. "Why—trying to save you, do you persist in making my tears flow and perhaps hasten my death."

As the hapless man—because as such he must be looked upon—could not convert the woman, he made an attempt with her husband; but Jacob Sullam remained as unapproachable as his wife. Another blow struck Ceba; a beloved sister of his died and his heart was again torn with agony. With delicate tenderness Sara condoled with him and she sent him her picture accompanying it with a poem, which was to explain the symbols that were found on her portrait. The impression which the picture made upon him may be gleaned from his words:

". . . it is not well for me to see you—neither you nor your picture; I need collectedness and peace for the last hours of my life . . . and you! You have completely captivated me, I can no longer escape you. So little am I master of myself, that I fall into ecstacies before your picture that make me blush . . . "

But little was wanting and he would have gone at last to Venice . . . . but the insidious disease from which he was suffering made such progress that he felt death approaching in rapid strides. He speaks now in his letters of his terrible sufferings and his near end and with cruel persistency he depicts to her the relief which her conversion could afford him! He counts upon her compassion, but the harrowed woman is compelled to tell him that she would have to despise herself, were she to yield to the weakness of ever denying her innermost conviction!

In the meanwhile clouds began to gather on Sara's horizon. Her renown, her beauty, her matchless poems, which, though not published,—she was not ambitious enough to see herself in print—passed from hand to hand, her obsti-

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nate refusal to join the church, all these made her a personality constantly observed. As her womanly purity was beyond the slightest breath of suspicion, a few malevolent persons spread the report that she stood with Ceba in so close a correspondence in order to prepare her conversion under the pretence of fighting and suffering for Judaism. Her own coreligionists became thus incensed against her as a renegade. She was deeply pained by it. How these intrigues were possible and who originated them is still a mystery. Perhaps it was hoped to bring her thereby in conflict with the Jews and Judaism—but her strong soul passed through the trying ordeal unscathed.

But more serious trials were in store for her. A Catholic priest, subsequently Bishop of Capodistria, published in 1621 a treatise on the immortality of the soul, in which he charged Sara Copia Sullam with denying a dogma upheld by both Judaism and Christianity.

Such a charge might have borne fatal consequences. The tribunal of Inquisition disposed over the life and death of all that came within its jurisdiction. It was the period of making converts by force. Recalcitrants were tortured and executed in Spain, Germany, Bohemia and Hungary, nay one unfortunate victim was condemned to be torn to pieces by the dogs. And then bloody dramas of which the Jews were victims were enacted in Mantua and Rugusa, which ended in incarceration and torture. Numerous books of bitter denunciation of Judaism were published which agitated the populace. Industry and sobriety had made the Jews in Venice very prosperous, which roused the envy of all those who believed in a life of ease without labor. Danger was lurking everywhere and for a time great anxiety must have pervaded the home of the beautiful Sara. She was frightened, but she never lost courage. Within two days she wrote a book in defence which beacame a document of indictment and condemnation of the fanatical priest. The book was written with a dialectic pungency, with an overwhelming power of conviction, with so much wit that all those who read it had to side with the authoress. With all that, the

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femininity of the writer shimmered through, with an amiable almost quizzical modesty she apologizes in the preface for having ventured to step before the public, but she had been forced to it. She dedicates her "manifest" to the soul of her beloved father, whom she addresses, and which cannot be read without being affected by it and which more than any of her arguments testifies to her belief in the immortality of the soul. One would be tempted to produce a copious extract of the spirited confession and the sharp retort of the Jewess but we must content ourselves with a few sentences. She says:

> Truly if the dogma of the immortality of the soul had no other reasons to produce than those given by you, materialism would have an easy victory and poor humanity were to be deeply pitied. You will probably reply that God frequently uses poor and contemptible instruments to prepare great things—the results, however, must have been differently intended—this difference robs you of every claim to pass for a prophet.
>
> I do not speak to you for the purpose of posing as a scholar or philospher, I admit on the contrary of being very ignorant. . . . That you have apparently not read the Holy Scriptures, nor Flavius Josephus who reproduces the various opinions among the Jews, I can pardon, but that I cannot pardon is that you are even ignorant of the writings of your own faith—else you would have remembered that in St. Matthew, chap. xxii, is to be read that the Sadducées who denied the immortality of the soul went to Christ who dumbfounded them with his wise answers
>
> You assert further that I have no faith in the infallible autograph written by God himself. I am not aware that in sacred Writ another autograph of God can be found than the Ten Commandments, which I acknowledge with my whole heart, with my whole faith and in every act of mine—are you in possession of other commands of God?—then I would be too happy to know them.

It is impossible to characterize properly the charm and the sarcasm of her defence with a few sentences excerpted. The whole resembles an elegant but well-knit chain the links of which fit to each other as artistically as well as they can.

At the conclusion, throwing out a number of ironical presumptious anent the cause of having thrown down the

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gauntlet to a frail woman, she jibes him good-naturedly and supposes that he selected her as his victim to satisfy his vanity as he hoped to bring himself thereby into the mouth of the world. She winds up by saying:

Farewell! You will attain the immortality which you preach so well, the same as I do, if you are as true to your Christian love as I am to my Jewish law!

Pater Bonifacius published subsequently a second pamphlet full of vengeful mutterings but she declined to notice him any further; it would have been useless. Sara's manifesto had hit the point, Bonifacius' pamphlet was a blow into the vacant air. Nobody took notice of it. An impudent poem which he addressed to her she answered with a sonnet, one of the most beautiful compositions in the Italian language.

It is unfortunate, that she never had any of her writings published, so that but very few of her compositions have been preserved. It is especially a pity that her letters to Ceba have been entirely lost. What a source of courage and strength they would be for those who are faint at heart and are standing on the bridge of scepticism and infidelity!

Two months before his death, he died in April, 1623, Ceba had all his letters to Sara (53 in number) printed and dedicated them to his friend Marcantonio Dora, of Geneva. He also transferred to him the mission of continuing the work of conversion. The letters of Sara have apparently fallen into the hands of the Inquisition, which of course took good care to keep the documents of a liberal-minded, faith-strong Jewess from publication.

Of her further history little is known. She lived a quiet life in the midst of her family and pursued her studies. The Inquisition, which enjoyed but little power in the Republic of Venice, did not trouble her. The mission of Marcantonio Doria was as fruitless as that of Ceba. Sara remained a faithful Jewess. She died in 1641.

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THE REAL CAUSE OF THE PERSECUTION OF THE JEWS IN RUSSIA

By E. S. Mashbir

I.

IT is just nine years ago that I beheld for the first time the shores of this glorious land of liberty. As long as my memory will last, I shall remember that momentous day. It marked the transformation of a subject without rights into a freeman, conscious of his rights as a man. I became at once a full-fledged American, thoroughly imbued with the spirit of American freedom, equality and brotherhood. I lived in the western part of this country until I received my citizenship. My transformation was so complete that I sometimes would ask myself the question: "Is this in truth not the land that gave me birth? Did I ever live in another country before I came here? And if I did, was that country Russia? How could I have lived there?" And when I began to contemplate that Russia was my mother-country, where my cradle was rocked, the playgrounds of my boyhood, the arena of my early enthusiasm. with the only desire to be a loving son of my mother-country, a brother to my fellow-citizens, humble as they may have been, I could bear no hard feelings towards her, I was ready to forgive and forget.

I must say I did not leave Russia because I feared that the peasant would avenge themselves for my "having wrung their hearts;" nor to avoid military, or any duty which I owed to the government neither was I constrained to leave it to avoid punishment for any crime, nor because I felt myself trodden down and persecuted as a Jew. Never for a moment did I think that a Jew is worse or better than a Gentile, and I had just as many friends among Gentiles as among Jews. The question of religion never entered my mind when I judged the character of a man. I had other and higher standards.

Why, then, did I leave Russia? I will answer this question not for myself alone, but for thousands who seek a haven

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of refuge in this country, simply because the oppression of the Jews, for being Jews, was such as to compel them to leave their country and seek an asylum in America. I desired on my part to be of some use to my unfortunate brethren in their new home, and for that reason I left my native land.

As a former subject of Russia, I never uttered a word here against Russia, because I knew that there were enough spies here to carry it back, and this, as well as all demonstrations against the Russian tyrant, would work injury to those that remained behind.

I will consider some of the principal causes upon which the Russian Slavophiles base their outcry against the Jews, and which they designate "The Russian side of the question."

The cry of Jewish exploitation of the peasants is the argument by which all the Russian anti-Semites, headed by the government officials, endeavor to justify the disgraceful, brutal, barbaric and murderous attacks upon the Jews, the plunder of their property and the outrages upon their mothers, sisters and daughters, in common called "anti-Semitical riots."

It is a well-known fact that this assertion is false from the roots to the peak.

It is true, that the peasants are ignorant and gullible and the most helpless men on the face of the earth, but only as far "the Government or its officials" are concerned, and not in regard to their relations to the Jews. It is a positive and absolute falsehood, as it is asserted, that the Jew is the one who plunders them. The only thing of which the peasant accuses the Jew, and upon which he bases his hatred is, "that the Jews have crucified our Lord."

One of the main occupations of the Jews in their Pale of Settlement through which they came in contact with the peasant is so-called "factorstvo," or being the factor, agent or middleman, buying the products of the peasants, his grain, chickens, eggs, provisions, and selling the same to the inhabitants of the towns.

Let us see who would be the loser, if such were the case, and who would suffer by it the most.

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The Jew, who does not wait until the peasant will bring to town his grain or his other farming products for sale, goes down to the village to buy it. He pays him less than the peasant could realize by bringing it directly to the store or private house, but not much less, for the army of those middlemen is in itself large enough to raise the price.

Everybody who is conversant with the condition within the "Pale of Settlement" and not at the Capitol, or in the reception room of some high official, will concede this. The service of the middlemen is always in requisition. The rich land owners who were lazy and extravagant, and spent in the sunny Italy or gay France the products of their serfs, often had to sell their income before the harvest time came. It was then that they introduced the habit of selling their crops before they were gathered. And to whom could they have sold it, if not to the enterprising merchants? And who were these merchants in the Western Provinces? The Jews. Are they to be blamed for it? No less than you can blame the merchant of the Eastern or Northern Russia, a Slav who acts there as the middleman, the same as the Jew in his Ghetto

In speaking about the commerce of Central Russia, outside the Jewish Pale of Settlement, Prof. Kuttary, the wel known Russian lecturer on commerce, makes the following remark: "Usury and trickery in commerce have to such an extent penetrated into the flesh and blood of the Slavish merchant, that no honest man can emain a merchant without himself becoming the model of a usurer and trickster."

Another Russian writer says about the merchant of that part of Russia where Jews are not admitted: "The most disgusting fact is that this class (referring to the Slav merchant) with their foul ideas of honor and dishonor, hold in their hands the commerce of the country, this main conductor of public development and coming in contact with the poor and ignorant peasant, they plunder him with ease and threaten him with the police, if he detects any of their misdoings, and dares to say anything against it." (See "Ruskoe Slivo"– Russian Word—1860, vol. iii, p. 29.)

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Tourgeneff describes the same evil in his "Annals of a Sportsman" (see "Chor and Kelynich.").

Here the middleman is not the Jew. Why, then, does the Czar not assume there his paternal position and drive the Slav merchants out of their habitations and thus prevent them from coming into contact with his ward—the peasant?

The real evil is not only in the fact that the merchant is a trickster, no matter whether he is a Jew or Gentile, Slav or German. The root of the evil is that the peasant is helpless as against the government and its officials, who extort from him more taxes than he is able to pay; and in such times when he cannot meet his obligations, thus compelling him to sell his property to the first person who offers him the cash, however much it may be below the real value.

It is not the expulsion of the commercial class or trickster that is necessary to "protect this helpless ward," but the removal of the cause that compels them to apply to these tricksters.

Nothing can be more absurd than to state that when the Jews are permitted to settle in the agricultural districts, the peasants become poor, discontented and rebellious. The true and enlightened friends of Russia do not state it, and facts do not substantiate it. All the great statesmen of Russia, who had in consideration the real economical welfare of Russia and considered the Jewish question in relation to it, always came to the conclusion and earnestly advocated the abolition of the Jewish Ghetto; they used all their power to obtain for the Jews the permission to settle all over Russia.

Afanasyev' Chuzbinsky, the greatest Russian authority on political economy, in speaking about the relation of the Jews to the economy of Russia, says: "The only solution of the Jewish question is to permit them to settle in any part of Russia. The Jews are the best and most practical business men, their principle being smaller profits and larger sales, and instead of waiting until they will make a large profit on one sale, as our (Slav) merchants do, they make a dozen sales, and everything can be bought cheaper of them."

He continues further: "We have before our eyes the

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following striking and undeniable fact: Until the year 1830, in the City of Kiev, everything could be procured at such a reasonable price, as all over the western part of Russia. Governor General Lewashoff, from personal motives, has succeeded in obtaining in that year the Imperial decree to banish the Jews from Kiev, and as a result, inside of ten years the prices on all goods became remarkably high, and during the next twenty years, the prices have risen to a higher point than in St. Petersburg." (See his travels through Southern Russia, vol. ii, p. 302.)

It is not the welfare of the peasant which the Czar aims at, it is the welfare and development of the Greek Church.

This assertion will be proven by the following fact: When in the year 1743. the Senate advised the Empress Elizabeth Petrowna to permit the Jews to come to Riga, contrary to her edict of 1742, and in accordance with the petition of the magistrate of Riga, who stated that the welfare of the country demands it, what did this kind-hearted guardian of the ward-peasant reply? "I want no profit or benefit from the enemies of Christ." (See the Full Collection of Laws—Polnoe Sobroniyé Sakanoff, vol i, No. 8840.)

Not quite half a century ago, when the rays of sunshine and enlightenment began to penetrate into darkest Russia, it was found indispensable to admit the Jews to all parts of the Empire The law of June 28th, 1865, was the natural consequence of the life's demands, the conclusion to which a then liberally and righteously inspired government came after due deliberation, and having in view the benefit of the Russian population in general, and not only of the Greek Church.

When the law, by which Jewish artisans were allowed to settle all over the territory of Russia, was duly declared by the lamented Alexander II., the enthusiasm of the liberal Russian press was unbounded.

The *Syvernaya Pochta*, (*Northern Post*), the organ of the Ministry of the Interior, gave the following explanation of the main causes of this law: "The number of artisans in the government (States) outside the Jewish 'Pale of Settle-

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ment' is undoubtedly much less than that of the Jewish Pale. For instance, in the Government of Kiev (City of Kiev excluded), there are 5,000 artisans belonging to the divers trade guilds, besides a large number who do not belong to the guilds, while in the Government (Province) of Koursk, not far from the Government(Province) of Kiev, and similar to it in its economical character, but where Jews are not allowed to live, the number of artisans is only 1500, and in the Government of Jaroslav, one of the richest Governments of Central Russia, the number of artisans does not exceed 800. Hence it follows that while the Western Provinces suffer through the surplus of mechanics, the central part of Russia suffers from the lack of them. Besides that, the nobility of the Governments of Koursk and Smolensk, and the Governor General of the province of Veronej, have urged the administration to permit the Jews to settle in their midst. The Collector of Internal Revenues has petitioned the Government to permit the Jewish mechanics, beer brewers, distillers and chemists to settle in the Central Governments.

It was upon the recommendation of the Governor and administration of Kiev, that by the law of April 26th, 1862, and which is now repealed, the Jews were permitted to own farms in the southwestern provinces.

If the presence of the Jews is so injurious to the interests of the peasants, how can we reconcile such petitions from the leaders and heads of provinces who were in close proximity to the Jewish Pale of Settlement, and consequently were well acquainted with their constituency and the would-be injury of the Jewish presence.

Admitting for argument's sake, that the expulsion of the Jews from villages and from coming into contact with the ignorant peasant is necessary to protect this helpless ward of the Government, why not admit, then, the Jews to all the cities of the Empire? Does any one believe that Jews are excluded from Moscow, Holy Kiev and other large cities, in order to protect his ward—the peasant, who comes there only once in a great while? Or are all the inhabitants

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of the two Russian capitals and of all large cities profoundly ignorant and gullible, childlike, and unable to protect themselves, that their loving father and tender-hearted Czar-guardian must keep the Jews away from them? What a childlike excuse for intolerance and religious fanaticism, for cruelty and barbarism!

I dwelt largely upon this subject to illustrate the idea, that the severe laws against the Jews are detrimental to the community at large, and hence it follows that at times they are not so rigidly enforced. But this depends only upon the good will, enlightenment and liberal-mindedness of the official who is sometimes made a victim of his humanitarian disposition by the Czar, as was the case with Loris Melikoff, and the most frequent occurrence is, that the official is severe in enforcing the laws, which he knows to be against the demand of common welfare, because it enables him to extort bribes from the Jews, and when he is pacified after getting his blood-money, all the parties concerned are satisfied.

Even the law that prohibits Jews from being managers or stewards of estates (Vol. IX, ss. 961, Polnoe Sobranije Sakon), cannot be supported by the demands of the economical condition of Russia, and it is to the interest of the landowners to have their farms controlled by Jews. The reason is very simple. The Jewish farmer in Russia is neither lazy, like the Slav landowner, nor ignorant and stupid, like the peasant. And when the Government acts against the Jews with leniency in enforcing this law, it is only in single cases, when the Government is the very party who is interested by it. I will give an instance. It is a well-known fact that the former Minister of the Interior, the famous modern Haman, the originator of the most cruel and inhuman draconian "May laws" against the Jews, the foundation of the anti Semitic riots of 1882 in Russia, General Ignatieff, had himself during his term as such Minister and thereafter employed Jews as comptrollers and managers of his several tenement houses in Odessa and his large estates in Southern Russia.

Does not this sufficiently illustrate that the conduct, character and standing of the Russian Jews do not justify the

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Czar and his government even in having on their statute books severe, cruel and inhuman laws, discriminating against the Jews? laws which are detrimental not only to the interests of the five millions of subjects of the Jewish persuasion, but to the community at large.

But there are enough reasons, not only to have the old laws against the Jews on the statutes, but even to enact new laws in the same direction.

The chief reasons for it are, because the persecution of the Jews diverts the public mind and the minds of the peasantry, especially, from the real causes of their troubles and misfortunes. It is intended as a blow at nihilism and the much-feared progress, which might be fatal to the ruling dynasty. The Jews, as "Enemies of Christ," to use the expression of the Russian Empress, are considered as foreigners upon the land which they have inhabited long before Russia had put its foot upon it, and if all those Jews slain in the wars against or for Russia, or in the religious fanaticism of the enraged Slavs could rise from the grounds as trees, they would make one mournful forest from the rocks of Finland to the waves of the Black Sea. Those laws are enacted and exist because they are a "milking cow" for high officials and the only resource of "existence" of the multitude of the petty Russian "chinoviks" (officials), who consider the Jews as their legitimate prey.

I cannot forget the candor of the Polizeimeister (the chief of the police) of Balta, a town with about 25,000 Jewish and 6,000 Gentile inhabitants, in the province of Podolia, where I held the Government position under the Department of Public Instruction, until I used my Spring vacation of March, 1882, and was smuggled over by "peasants," not Jews, who smuggle whiskey into Russia, into the Austrian Empire and from there notified my superior officers at Kief never to return.

He was a very intimate friend of mine, therefore I will not mention his name, and in an outbreak of friendship, when I chided him for being so severe with my coreligionists, he simply replied: "My dear Lazar Solomonych, what

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shall I do? Put yourself in my position. I am the head of the Police, I am the boss of the town, I must live in style, dress in style, educate my children in another city, because we have no gymnasia in this city. My son costs me 500 roubles yearly, and my dwelling another 500 roubles. My duties and my social position demand that I should keep a carriage. Add to this the expenses of my household, then recollect that my salary is one thousand roubles a year. Do I not hear the government whisper into my ears - 'Thou art the Polizeimeister of such a rich Jewish city, make the best of it, if you do not want to starve.' "

I have also sufficient ground to state that at one time not a single "Ispravnik" (head of the police of the whole county), in the government of Podolia, received any part of his salary, for which, nevertheless, he still had to give his receipts every month for a whole year to his superior officer, and in return for that the large number of the "Uryadniks," his assistants in every village, had not seen a "Kopyk" (cent) of their salary, and gave him their receipts for it What equivalent did those uryadniks receive for their salary? The absolute right and privilege to wring it out of the Jews and peasants of the villages.

Who, then, deserve to be driven out of the villages; the Jews or the corrupted, base and inhuman servants of the Czar, of this kindhearted (?) guardian of his ward-peasant?

Nevertheless, the Jews are the ones who are being driven out, since the laws of May 3d, 1882, at the instigation of the now deposed Haman-Ignatieff, have not been repealed by the Russian Ahasveroth and prohibited the Jews from living outside the towns and townlets even within the Pale of Settlement.

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THE PRINCESS

Translated from the German of LEOPOLD KOMPERT
BY MARTHA WOLFENSTEIN

I.—THE FARMER.

OUT of the green Spring meadow soars a lark high into the clear morning air, now in narrow, now in widening circles flies she heavenward singing her song of praise to Him whose eye dwells with delight upon every free movement of His creatures; upon the fluttering insect as well as the deer sporting in the shady forest. Does the lark know out of whose meadows she has arisen? Who has furrowed it with the plow? Who has sown the golden grain, which has now grown up, a sheltering home for her

There is many a farm in Bohemia, large, light and roomy with barns and stables, fields and meadows, garden and woods in which people live who but ten years ago dwelt in some congregations dark and damp "Ghetto" and who now are actual barons.

But indeed they do not trace this title to an old, yellow wrinkled parchment. No! From an entire different source: one which cannot be effaced or torn, one which grows older day by day and still remains eternally young; from mother earth herself, a few free clods of which he may call his own.

Yea! land and meadow, field and garden, forest and soil now belong to many a one out of the Ghetto and the soil is not sterile, the farm is not corrupted; the swallow nests there as in days of yore, and if God grant a good year the grain thrives now even as it did when "Vaclow" and "Pawel" drove through the fields and not "Anschel" and "Ruben."

In Bohemia many a one, who but a few years ago called to his customers from behind faded vests and cotton goods, now sits high upon his wagon laden with sheaves and with skillful hand guides his horses through the narrow farm yard gate. Many a one stands in the field, swinging the mighty

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scythe in the scorching sunshine, who but a short time ago, in heat or cold, bargained for a little hare skin. Many a one works about his house with axe and saw, who formerly had to call the carpenter, immediately that the slightest want made itself apparent. Many an eye which could not have looked without a shudder at the shingler working upon the roof of the church steeple, has now become penetrating and courageous.

Verily! Like sweet incense floating heavenward, doth the blessing arise which lies in one's own soil. But alas! How few among the many longing hearts enjoy this wonderfully invigorating sensation which lies in the words,—field and meadow—the little lark enjoys it—see, how she soars heavenward from the green meadow. Let us return to the village.

An unfrequented side road, lying between corn fields, meadows and woodlands, as is characteristic of a Bohemian landscape, leads from the highway to yonder village. But twice a week, when the neighboring town has its market days does the lonely street become animated: large processions of wagons move through the deeply furrowed road, bringing the product of the fields to the markets. Twice a week also Feiwel "Bauer," as he is called throughout the neighborhood far and wide, has his horses harnessed and either he himself or his son Joseph drives to market; this is usually the son's business, for he can weather the wind and cold better than the old farmer.

The old farmer. He who imagines him a gray haired little man, with bent knees and trembling hands, how far from the true picture, and how mistaken is he. Feiwel is a strong old man, in the fullest sense of the word and although well up in the 60, he would blow any one away like a "trenderl," who would dare attempt to offer his assistance in loading up the heaviest bag of grain. Yes, indeed the "old" farmer can do this and still more.

With his mighty fist he can lay hold of the wildest horse and quiet it and willingly will it recognize in him its master. There is no one in the village who will imitate him in this. When he braces himself up dressed in his coat of

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black manchester and his yellow leathern trousers, or when after his morning prayer he unwinds the Tefillin from his sinewy arms, then indeed, he looks fit to defy the gods themselves and as if he fulfills but his duty and no more. The old farmer has passed his whole life in this village, and the farm of which he is now the sole owner, has since time immemorial been tenanted by his ancestors. Every fibre of his soul is rooted in the soil of his home upon which he has grown tall and strong.

But rarely, when compelled to visit the neighboring town did he overstep the borders of his village. he felt a peculiar timidity in the presence of the people of the congregation and he disliked, though business compelled him, to hold any intercourse with them. He was truly a "Bauer," within and without and deserved this nickname, if any one ever did. When this man, uncouth in language, manners and dress, appeared in a "Kille" once a year, he was looked upon as if he had just escaped a menagerie and every one gladly avoided the "Bauer."

He who will open his eyes and not forcibly exclude the light from them, will soon perceive that figures like our Feiwel "Bauer" have long ago destroyed the ever ready doctrine that people out of the ghetto can never become one of the "mass," that there is a something in their blood, which severs them forcibly from the endeavors and opinions of others. Naturally, to him in whose thoughts God's living world is so small that he would have entire mankind play but one tune, to him certainly, Feiwel will be no "Bauer." He will detect thousands upon thousands of differences, one more subtle than the other and if all this be useless, there being so many triumphant reasons, which can be placed against this, he will strike the table with his fist and exclaim :"and still he is not able to take care of his own soil." Towards such as these silence is better than speech and people like Feiwel "Bauer" may study how best to deal with them. For the present he does not allow himself to be disturbed by them. His overflowing barns, the cattle in his stables, the plow which his own son guides, and, lastly, the little lark which is at home in his fields, speak for him.

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It never occurs to him that it could be otherwise. Feiwel "Bauer" without field and village! without his manchester jacket and leathern trousers! peddling through the villages with a hareskin on his back! he the proud, gigantic "Bauer." Tell him this, you who begrudge him his own soil, tell him that it is not impossible to make such a figure of him.—He will not laugh at you, he will simply not believe you. Can one cut off a man's arms and legs and then say to him: "Go now, and lift a bag of grain, go skip and dance" A thought similar to this will arise in Feiwel "Bauers" brain, but may be not.

It is better that he have no cause to think at all.

II—A Letter.

Upon a bench under a cherry tree whose heavy laden boughs almost touch the ground, sits a stately woman, dressed half in city, half in peasant costume. She holds an open letter in her hand and and is apparently deeply engaged in reading it. The branches above her head crackle occasionally and occasionally a red-cheeked cherry rolls down to her feet. This does not seem to disturb her particularly; more so, the glittering rays of the sun, which fall like a tangled mass of golden threads over her face and the paper. She rubs her eyes frequently, carries the paper closer to her face, but this does not seem to aid her in the difficult task. Angrily folding the letter she says half aloud:

"I don't know what the sun wants to-day, it seems to shine my eyes out."

Somebody must have heard these words, for the crackling in the branches of the cherry tree becomes louder and a half smothered laugh, which does not escape the woman, is heard.

"Are you laughing at me?" cried she angrily up to the tree. Again the branches cracked and a worm eaten cherry falls down into the grass, directly in front of the woman. She stooped down, picked it up and threw it far away.

"I'm laughing at the sun, mother!" said a voice out of the trees. The stately woman seemed to reflect for a mom-

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ent upon this answer, then she said with a sort of severe decision:

"Come down a bit, Corporal, I need you."

"Immediately, my General," came the answer out of the thick branches of the tree; and in a few moments, (one could not tell if he had come out of the air or the ground), a strong brown youth stood before the woman. He wore a "Commis cap" which showed that he had formerly been a soldier; otherwise he was dressed in the common costume of the country.

"What does the General wish?" said he, planting himself squarely in front of the woman and greeting her in military fashion with his hand to his cap.

A broad smile played upon the face of the woman, and she looked at the lad for a moment with pleasure.

"The same as of old," said she, "you think you are still in your barracks, Joseph. When will you ever forget this?"

"Never, mother" said Joseph with decision, and dropped his hand from his cap. "I once had a sergeant who always said: In every household the husband should be the commander-in-chief after whom the regiment is named, but the wife is the general, who really commands. Mother you are the general."

The mother laughed aloud, so that it sounded far out through the garden.

"May I live and thrive," cried she with her arms akimbo, "your sergeant must have had a head of iron and steel."

"A good sergeant must have such a head," said the ex-soldier with an air of the greatest conviction.

It will be just a year this coming Easter that Joseph had completed his eight years service as a soldier; he, being able to read aud write, had in the first few months been made a "corporal," and he retained this name even after his return to his father's house.

He was sorely needed on the large farm and although he desired to stay in the army, his parents insisted upon his

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receiving a legitimate dismissal. Since then the corporal had become an indispensable necessity at home.

"Well," said the mother, "you too could have become a sergeant, consequently, you must have a good head. Maybe you can find your way through this letter; I read and read and God, the Almighty knows how it happens! When I have made out the meaning of one line I am perfectly lost at the next and it seems as if some one were cracking a whip, right in front of my eyes. And then, how people write now-a days, so fine as if it were written with sand and the best of all, its German; just as I was about to read the sun shone so hot that it almost burned my eyes out."

The woman had said the last words half aside, almost as if she were ashamed of them. The ex-corporal took the letter, which the woman gave him, with a rather awkward gesture: he had lost the two middle fingers of his right hand which no doubt, lay buried somewhere in the battle fields of Hungaria. At sight of this an expression, as of intense pain lighted for a moment upon the mother's face.

"Does the sun disturb you too," asked she after a long pause, during which the ex-soldier found sufficient time to hurriedly glance through the entire contents of the letter. "Do you fare just as I did?"

"It isn't that mother," said Joseph, it's not the sun's fault, but there is something at the end of the letter, which my sergeant himself could not understand, though he did have a head of iron and steel."

"You mean that which is written in 'Teutsch,' cried the mother. "Can't you read 'Teutsch?' I thought you had learned that."

"Indeed, I did, one does not become a corporal so easily," said the soldier with a very just pride.

"Sit down here next to me Joseph," said the mother rapidly, "and read the letter to me from beginning to end. Two such heads as yours and mine will soon make out what is written there. First read the fine writing and then the "Te utsch."

By the fine, she meant the Jewish current writing, which

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is used to this day in the ghettos and in which the first part of the letter was written. The soldier sat down beside her and after a short pause began:

"My heart's dearest Gitel Leben."

"From whom is the letter?" interrupted the woman, without considering that she was betraying her somewhat deficient knowledge of the art of reading.

"It is signed Hannele Ehrenfeld," said the soldier indifferently. "God Almighty," cried the woman starting up from her seat, "is not that the same Hannele, who went to school with me, thirty years ago?" "It is only signed: Your sincere friend, Hannele Ehrenfeld." said the soldier dryly.

"Then it is surely she," cried the woman, "if she were not my sincere friend, would she sign herself as such? I would wager my head, that it is the same Hannele who was my best friend, thirty years ago; it can be no other. Our homes were not ten steps apart; I was with her and she was with me the whole day, we were like twins. Later we were parted as so often happens with girls; one must go here and one there. For has a girl ever her own will? I took your father and went to live up in the village, she stayed in the ghetto and married that rich Ehrenfeld, whom I could have had myself. I didn't want him, because I preferred your father. Since then I haven't seen her, and now she writes to me after thirty years. Hannele Ehrenfeld writes to me first, something very extraordinary must have happened."

Thus the woman in an unbroken flow expressed her astonishment at the writer of the letter. The son had let her speak, for no doubt it was a part of his discipline never to interrupt his superiors whilst speaking. Still he could not desist, now that his mother had finished, from asking smilingly. "Dare I read now, Mr. General?" "For God the Almighty's sake," cried the mother suddenly, almost terrified, "Hannele Ehrenfeld has surely not come to some misfortune, she surely does not need me!"

"Don't be disturbed, mother," said the son laughingly.

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"need you, she does, but the misfortune is not a very serious one."

A deep sigh escaped the distressed heart of the good woman but she seemed to distrust her son's assurance. Nevertheless she roused herself.

"And now read, Joseph," said she with determination.

"My heart's dearest Gitel Leben," he began.

"You will certainly not remember a certain Hannele, who more than thirty years ago, was your best and truest friend. God had destined that we two should be parted; for what was it that my good mother (may peace be with her!) always said, when the conversation turned upon the destiny of a girl? A girl, she used to say, is like a feather, one does not know where the wind will carry it. And another thing, my heart's dearest Gitel Leben, when one has gotten a husband and the feather has at last found a resting place then first one sees that the feather would willingly fly away again and disappear forever. Particularly when God sends a great misfortune and widows one before her time. Thirty years, through joy and sorrow, have I lived with my departed Ehrenfeld. You knew him, dearest Gitel, and know what a miserable time he had of it in this world; not one healthy hour did he have and when he unfortunately died two years ago (I have "Jahrzeit" one day before Purim,) the doctors said that his ailment was, too large a heart. Gitel Leben, you have no idea, how heavily I have suffered through the death of my dear departed husband. I would so gladly have nursed and tended him, again and twice as long again, for what would one not do for a sick husband? But God need not have called him away so soon. What have I of it, that the whole world knows me as the rich and respected Hannele Ehrenfeld? I would have had enough to live on; on that account my good Ehrenfeld need not have died and from that, which he, thank God, has left me, he and I could have lived on for a hundred years and still not have one gray hair through need.

But it was not to be and now I am, without my good husband, entirely alone in this wide world, and know not what to do with my only child. The doctors puzzle their

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brains to find out what ails Rosel;one says this and one that, but none has yet succeeded in improving her appearance and making her strong and well. When she is asked: "Rosel Leben, what ails you? - Where is your pain?" She shakes her head aud points to her heart. Alas! I can scarcely say what I think of my Rosa's sickness, I think she ails where her father ailed – her heart is too large. Recently one of the doctors, Dr. Prager, no doubt you knew his father, his name was "Schimme Dorfgcher," said the child's sickness came from over-exertion and too much book-reading, and if I do not want her to slowly fade away, I must send her into the country, among simple people and in healthy air, there maybe she will get well again. Then, as heavy as my heart was and as much as I respect the doctor, I laughed at him. "My child, Hannele Ehrenfeld's daughter, should go into the country, and her sickness should be caused by her books! She does not weigh so many pounds as she has already cost in silver, she knows more French than German. I should like to see a girl who can write a letter, or read aloud out of a book as well as my Rosa can. A princess is not brought up finer than my child. So I laughed at him, my sir doctor, and did not send the child to the country among cows and poultry, for such things are not for my daughter. And then did she learn French and German, that now in her eighteenth year she should go among plain people? Am I not right, heart's dearest Gitel, but does she not live among plain people? I don't understand what the doctor means. But as I am continually worried and think day and night, that the child might not get better and might fade away, I have at length consented to it, as a mother, and because I do not wish to reproach myself.

"And like a voice from heaven, it then occurred to me, that nowhere will she be so well taken care of as with you, dearest Gitel.

"For the sake of our old friendship, do me this favor! take my child to you that she be restored to health again. She will not cause you much trouble; if you only give her a place where she can quietly read a book, she is contented. I am

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assured that I do not ask in vain and close as your sincere friend.

"HANNELE EHRENFELD."

"P. S. You no doubt keep a horse and wagon? One of your people could drive to Brandeis, which is half of the way. I would wait there with my Rosa, for I cannot be absent from my business for any length of time. Write to me by the next post and I will not neglect to act according to your reply."

Silently had Madam Gitel listened to this long letter, intently following with her eyes the movements of the reader's lips: Now that he had finished, she sighed; she was deeply moved.

"Well, that's a report. Why, she can do it almost as well as our sergeant," said Joseph, leaning against the tree as though exhausted. "You can't sympathize with a mother's feelings," said Gitel passionately, "you do not consider how Hannele Ehrenfeld suffers."

"What has that to do with it?" asked the soldier, laughingly. "So you have already come to a conclusion?"

"How so?" replied Gitel, blushing as if she were caught in a concealed thought.

"Oh, I can tell," said Joseph, looking at her searchingly.

"Then I should not take her into the house?" said she hastily, "I should let Hannele Ehrenfeld, my old friend beg in vain?"

"Does she beg," said Joseph, almost sarcastically. "She does not want to send her daughter into the village to plain people among the cows and poultry, but because the doctor sternly commands, she consents; she sends her to us. Otherwise you would never in all your life have heard one word from Hannele Ehrenfeld."

"Oh, indeed?" angrily said Gitel, "What should she have written to me? When one has his household cares, he has no time to think of correspondence and to write long letters. Did I write to her? She needs me now, so she writes to me."

"And so you will really?" asked the soldier after a short time.

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"I don't understand what objection you can have," said Gitel, "a little meat and drink is of no consideration with us. Then what should deter me?"

"Did father see the letter?" eagerly said the son.

"Why he gave it to me," replied she.

"Did he read it?" cried he eagerly.

"He said nothing at all," said she, "only. 'Do as you wish, Gitel.' You know him. He does not use one superfluous word; I could not even get him to tell me from whom the letter was."

"And I tell you, mother," cried the ex-soldier, his face reddening deeply," I tell you if Hannele Ehrenfeld were to pave the entire road up to our village with gold, I would not do it."

"For heaven's sake, why not?" said Gitel affrighted. Joseph seemed to be seeking a suitable expression for his agitation, his lips quivered with suppressed anger.

"Because the rich Hannele Ehrenfeld despises us," exclaimed he angrily. "Because I cannot endure that farmers be classed with cows and oxen, and finally because I do not want such a princess as her daughter, to ridicule us."

"Where did she ridicule us?" said Gitel with an incredulous air. "I heard nothing of the kind."

"Because I have not yet read the German letter to you," cried Joseph scornfully, "You will be not a little surprised when you hear it."

"Read it," said Gitel determined. Joseph sat down next to his mother. He read the girl's short letter which was written in bold German characters; it was as follows:

"I am now already very curious to know what sort of a figure I will cut up in the village. It puts me in a most peculiar state of mind to think that I am to go among cows and potatoes. *Enfini* (Joseph pronounced this word with a German accent.) what's to be done? Schiller says: There are moments in every human life; and such a moment has come for me. Farewell and may you kindly receive your most humble servant.—Rosa Ehrenfeld."

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After the perusal of these lines, both were silent for some minutes. The son was the first to break the silence.

'And you want to take this girl into the house, mother?" asked he, smiling scornfully. Gitel, the farmer's wife sat, apparently engaged in deepest thought and seemed to have entirely overheard this question. Suddenly she arose from her seat, her face very red and her still beautiful, brown eyes sparkling with an unusual fire.

"Just this one," said she with a strong voice, 'just this one This girl's disease is more serious than you imagine." With rapid strides she then left the garden. The ex-soldier followed her with his eyes, entirely dumbfounded.

THE HISTORY OF THE JEWISH CONGREGATION OF LEGHORN

By Sabato Morais

SINCE divided Italy was united under the mild rule of the house of Savoy, Jews in the classic peninsula have shown a disposition to let old archives tell the origin and history of their respective communities.

Dr. Marco Osimo and Abram Pesaro are entitled to special mention among the industrious few who have labored to bring again to light what had lain hidden in the dust of ages. But graphic as confessedly is the description of woeful events which befell our people in Asolo, and which the facile pen of the first named Israelite wrote in 1875, and deeply interesting as are the extensive accounts of the Ferrara congregation drawn in 1878 by the other coreligionist of ours, still the object of this writing, is not to refer now to either. A book more recently published, has urged me to relate what I have authoritatively learned about the Spanish and Portuguese Congregation of Leghorn.

Isaac Riguano, who, in 1885, produced an important work on the civil and political equality of all religious beliefs in Italy—a work which inspired the untiring Abbot

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Perreau to enrich literature with a valuable brochure upon the same subject—devoted last year quite a large-sized pamphlet to the annals of the Jews in the city of his birth. What I shall say is mainly based on that Italian narrative.

Jews may have sought out an asylum at Leghorn shortly after having been ruthlessly driven out of Spain and Portugal. Several documents seem inferentially to point to that fact, nevertheless,—strangely enough—the actual records extant of the congregation do not date further back than 1593—a full century after the expulsion. At that time Ferdinand De Medici, Grand Duke of Tuscany, determined to draw to a seaport town, which offered commercial advantages, vast bodies of a people habitually thrifty. The edict of that shrewd scion of a very shrewd, though deservedly far-famed family was general, for to word it otherwise might have been impolitic, but in reality the Tuscan Prince meant chiefly to attract by his proclamation, Jews, who had lost a country which their varied capacities had caused to flourish.

As a safeguard against Papal Bulls for having shown too open a partiality to the deniers of the Trinity, Ferdinand limited the right of domicile to Hebrews, to only twenty-five years, but all the laws accompanying that restriction, conclusively demonstrated that the refugees of Spain and Portugal could depend on finding at Leghorn a tranquil home.

My friend, Raphael Ascoli, in his rhythmic tale of the Jewish settlers, issued in 1885, reasonably surmises that the exiles had not gone to Leghorn directly from the land of the Inquisition. He holds that the Republic of Venice and also Naples and the Barbary States probably supplied the bulk of the congregation. At all events, its Iberian descent is clearly read in the family names. There were the Da Silvas, the Pereyras, the Medinas, the Fonsecas, the Antiqueras, appellations borne in the lands upon the Ebro and the Tagus, by the immediate predecessors of the new comers.

The stately synagogue of massive marble pillars, round whose walls are emblazoned old inscriptions, declares who were its founders and munificent donors. But that imposing building, now standing simply as a rich monument of ances-

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tral piety, implied at the outset the possession of exclusive rights, rigidly exercised. For, the wardens of the synagogue were clothed with the power of administering the laws peculiar to "the Hebrew nation"—as Jews were then styled—and of imposing penalties for any infraction of those laws. To their watchful care was likewise entrusted our people's moral good behavior, and they could rid themselves of men of doubtful characters, as well as of paupers.[1]

Curious to relate in our days, the wardens of the synagogue settled all disputes rising among Israelites, and by their decision the litigants must absolutely abide. They could punish and even banish such as inclined to resist. They were, in point of fact, the acknowledged rulers of a State within a State, measurably useful to prevent public scandals, but dangerous, because obviously open to abuse.

Considering that the temporal directors of a religious body could pass sentence on questions of social and political character, on those of property and inheritance, and that against their decree there was no appeal, considering that they could even determine whether a foreign Israelite ought to be allowed to take up his home in Leghorn, one cannot but deprecate so wide a power.

The once conceded rights, however, were confirmed, with slight alterations under different regimes, except during the period of the Napoleonic conquests. Tuscany having then become part and parcel of France, the Jewish community of Leghorn was governed according to statutes enacted in Paris. At the fall of Napoleon, the Grand Duke Ferdinand of the house of Lorraine, that in 1743 had succeeded the last of the Medici family, reinstated, in the main, the olden usages, and, oddly enough, so late as 1863, after Victor Emanuel had set on his head the crown of Italy, still a document, having reference to a certain lawsuit, declares "the Jewish Congregation anciently created in Tuscany through privileges granted by Ferdinand I. De Medici, legally authorized to supervise the internal government of 'the nation,' or religious community."

Although by the regulation of the 7th of September,

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1814, in conformity to French laws, exceptional privileges, were withdrawn, yet the special rights of the wardens regarding the government of things relative to worship, to education, to charity and other subjects connected with congregational interests were retained, as granted in former ages.

A welcome change, however, was that which put an end to an oligarchy, so to speak, and gave rise to a democratic administration. Not merely a few upon whom fortune has smiled, but all who contribute to the support of the congregation in its several departments, have now a voice. All are recognized as members, who have not forfeited the right by public offences, or by wilfully keeping in arrears. All, except salaried officers, can be chosen, in turn, to govern communal affairs, on reaching their twenty-fifth year.

Those upon whom the direction of the Leghorn congregation, numbering nearly five thousand persons, devolves, have an arduous task, for they must watch over the temporal condition thereof, that it may not deteriorate; assess individuals suitably to their relative abilities; care for their numerous institutions of charity entrusted to their vigilance, and likewise for others, aiming at the mental and moral elevation of Israelites, needing counsel and guidance.

Highest among the high, stands the educational institute, which comprises twenty-one schools, each seeking to attain a specified object. Thus, scores of infants under the superintendence of well-trained female teachers, acquire rudimental knowledge and are promoted from grade to grade, always joining secular to religious studies, so that, while to a male child, that institution affords the means of becoming a bookkeeper, a mechanic, or a Rabbi, to a girl it offers the facilities of gaining accomplishments fitting her for the parlor not less than for the kitchen.

Deserving of exceeding praise is the sentiment which gave rise to a particular fund for the spread of religious science. It is called the "Belimbau fund." A Hebrew from the humblest walks of life founded it. His father—an athlete in figure—was a porter, but his son, who had inherited

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the same height and hardy frame, spurned the idea of carrying trunks and heavy loads upon his shoulders. He would bend only to the burden which the acquisition of learning imposes. Angiolo Belimbau became a well-equipped teacher at the Jewish public schools. The city of his b rth and the institution in which he prided himself, as the object of his educational endeavors, should hold him in grateful remembrance.

A few years ago, the trustees of that fund awarded a prize to the most approved of essay on the pre-eminence of Jewish ethics, and this year they opened a competition among pupils of the Leghorn Jewish public schools, who have obtained the title of *Haber*, for a writing which the altered condition of Italian Israelites both socially and politically has suggested.

The theme will have to deal with a question which may force itself on the foreground at any moment. It is the following: In the event that the government will no longer recognize the validity of the Jewish bill of divorce (*Get*), but will compel submission to the civil divorce, can any means be found within the law and traditions, to avoid the scandal of bastardy attending a second marriage contracted by a Jewess, whose first matrimonial alliance has been dissol ed by the State? The seriousness of the question induced the trustees to allow the aspirants to the prize a long time for the solution of the query. It may be forwarded as late as in October of 1892.

In reference to institutions of charity under the supervision of congregational directors, two may be pointed out as ranking foremost, namely, that bearing the name of "Jewish Beneficence," and another called "Jewish Hospital." The former had at the start among its objects a purpose which, fortunately, needs no longer be provided for. It aimed at ransoming coreligionists enslaved by pirates when Barbary corsairs infested the Mediterranean Sea. Now its revenue, vastly augmented by bequests and donations, serves to dispense alms weekly, monthly and at certain stated seasons; It contributes to the support of infant schools for

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the poor, to the fostering of graded elementary tuition, alike religious and secular, and to the encouraging of handicraft. Leon Franchetti and Abram Pardo Roques may claim the credit of having given the strongest impulse to that communal work, notwithstanding that since those two philanthropists exhibited their large-hearted kindness, nearly three score of years ago, others have more lately copied their noble example and exceeded the measure of their gifts, notably Samuel Delmar, whose legacy yields an annual income of over three thousand dollars.

The Jewish Hospital of Leghorn owes its origin to Solomon Abudharam. In 1827 he advocated its erection and endowed it. The following year the ground was bought for its construction, but difficulties intervened so that after having bestowed vast amounts on the completion of the humane endeavor, it remained inoperative. At length, the structure was purchased by the city for the use of a Technical Institute, and a more modest building was procured for the reception of the sick among the Israelites, and of Gentiles also in case of accidents, to afford them temporary relief. Recently, the income derived from bequests enabled the directors to broaden the sphere of that charity, establishing a Home for the indigent aged of our faith.

A legacy fruitful of litigations was that of Dr. Augustus Ascoli in 1888. The deceased had declared his sole heir "the Universal Israelitish Alliance," whose Central Committee is in Paris; adding, however, in his will, that in the event of any legal obstacles hindering the consummation of his wish, his property, divided into three parts, should respectively revert to the synagogue, to the Jewish Charities and to the Hospital. A heated contest ensued; finally, a compromise was arrived at by which the Alliance received one-half of the estate, while the other half was equally shared among the three institutions aforenamed. But even to that agreement certain relatives of the deceased interposed objections and the appointed representatives of the Hebrew community, bent on promoting peace, showed willingness to satisfy the litigants; yet, in a manner that the interests

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which they are in honor bound to protect might not altogether suffer.

Free from any connection with the administration of synagogue directors, are a number of organizations largely endowed in olden times for specific purposes. For instance, "the Dowry Association," founded in 1644, aims principally to allow chaste young Jewesses in humble circumstances a ma riage portion, thus indirectly helping their husbands in a country where a small capital is indispensable to the opening of an industrious career. But besides affording that gratuity, the organiza'ion has among its objects a pecuniary assistance to descendants of its founders, if in want. and special instruction to necessitous youths. The government of that association rests with the successors of the originators chosen by majority of votes.

Another independent organization is the "Clothing the Poor." It was started in 1654, mainly, though not exclusively, for the benefit of students and teachers devoted to the culture of religious and secular education. Aside from granting wearing apparel to such, gifts of other kinds are occasionally dispensed by the committees, whose appointment depends on the agreement of Israelites descended from the early founders.

An organization partaking of the character of both the two aforenamed is that to which a legacy by Moses Franco gave rise in 1772. The pious Israelite was eager for the extending of Rabbinical literature in Leghorn. To reach that end, he bequeathed vast sums for the imparting of knowledge in Talmud and in books connected therewith. In addition to the subvention of those attending his institution, an amount is allowed to young Jewesses in need of an outfit; a sum is devoted to helping congregations in the Holy Land, and, in the event of a surplus in excess of what is to be yearly expended for the purposes herein mentioned, the Jewish public schools may lay claim to it.

The testator confided the administration of his legacy to a committee from the body of directors of the Jewish community, a member of his own family being always one of the three constituting the committee.

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Mr. Rignano, with a candor that does him honor, admits that time has disclosed imperfections in the system adopted at the outset for the administration of some of the above charities. He suggests a dispassionate revision, looking to a consolidation, and to a wiser dispensation of the means by which to elevate the character ot the recipients, and render the benefaction productive of lasting good. Yet, with pardonable pride, the Italian writer cites the Israelites of his native city as a bright illustration of our people's distinguishing traits. The sentiment of human compassion beats high in Jewish breasts, and finds expression in institutions of multifarious characters. Among them, such as tend to dispel ignorance, occupy a front rank, and the untutored gladly avail themselves of the tuition that opens avenues to social advancement and wins for the instructed an enviable name.

On this point, it may not be inopportune to quote authority, respecting the general reputation of our fellow-believers in the city to which the family of De Medici invited the refugees of Spain and Portugal.

The Chevalier Miglietta, Judge of the Court of Appeals, wrote as follows in a letter recently published: "During ten years I have been a Judge at Leghorn, which has a Jewish population of over four thousand. In that time there was only one Jew charged with a criminal offense. He had stolen the watch of a Rabbi. I have noticed that a Jew never committed a crime against the person or property of a Christian. In commercial life Jews manfest, according to my observation and judgment, a greater degree of honesty than my own coreligionists; As to usury, more than among the Jews of Leghorn, there are persons who pursue it rapaciously among those who have received baptism. I have gained this experience, especially in Naples."

יֵין לְבָנוֹן וְכֹרֵךְ עִיר בָּהּ נוֹלַדְתִּי
כָּל־עוֹד נִשְׁמָתִי בִּי לָךְ אֲנַמֶּרֶת
סֵפֶר פְּעוֹלָתֵךְ הִנֵּה הוֹאַלְתִּי
בְּאֶרֶץ הַדְּרוֹר שָׁם אֶקָּבֵרֶת

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מוֹשֵׁב יִרְאַת הָאֵל תּוֹרָה וָדָעַת
הָיִת מְקֻדָּם בִּימֵי נְעוּרֶיךָ
פְּלִיטֵי חֶרֶב אָז הִרְבּוּ לָטַעַת
נִטְעֵי נֶעֱמָנִים תּוֹךְ חוֹמוֹתַיִךְ

אַחַר גָּוְךָ אַל־נָא עַתָּה תִּשְׁלִיכִי
פְּרִי עֵץ הַחַיִּים הֶחְיָה מוֹרִיךְ
מִיתְרֵי אָהֳלֵיהֶם נָא־ הַאֲרִיכִי

שִׁבִּי תַחְתָּם הִתְעַנְּגִי כְּפָלַיִם
בְּחוֹפֶשׁ הַנָּתָן לְכָל־ בָּנַיִךְ
רַק מִשְׁגַּבֵּךְ יִהְיֶה שׁוֹכֵן שָׁמַיִם:

A FUTURE LIFE

By Prof. Henry A. Mott. LL.D

Continued.

THE teachings of science as relate to the Forces of Nature both within and without the Human Body have been clearly set forth in the first section of this Article. All have been shown to be *Modes of Motion* – it becomes our duty now to ascertain whether or not such teachings are logical, consistent and reliable.

In the first place, we must understand what the expression "Mode of Motion" means. Surely *Motion* can not be better defined than *position in space changing* and to produce a Motion in a Mass experience has taught us a Force must act upon the Mass, and so soon as the force acting is withdrawn or neutralized, Motion ceases. From this it must be

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clear that Motion *per se* is a Phenomenon. And still the present dynamic or mechanical theory devised to elucidate and explain the phenomena of Nature, postulates *Mass* and *Motion* as the absolute, real and indestructible elements of all forms of existence. Noire holds with Mayer and with Kant, that there is but one force of nature under different forms, itself eternal and unchangeable and he recognizes in whatever we perceive that is, in all that we know of Nature, whether in the form of light, heat, sound or anything else, *nothing but Variations of Motion*. That motion can be changed, but it can never be lost. "Everything," says Müller, "in nature, even organic life, is looked upon as a purely mechanical process, though it is fully admitted that science has not yet mastered the most difficult of all problems, the explanation of life as a mechanical process."

Again, it is claimed (1), that the quantity of motion in the Universe is a constant quantity, never being added to or diminished, and that when the visible motion of the mass disappears, it reappears as motion of the particles of the mass.

(2) That a mass is set in motion only by another mass in motion, in other words, there is but a transference of motion from one mass to another. That of necessity a body must possess motion in changing its position from one locality to another is self evident, as the term "motion" is applied to express such movements, but the question naturally arises, is it correct to attribute to such a phenomenon (*i. e.* motion), the cause *per se* of the change in position of the body in question?

Dr. Hall, in an article published two or more years ago, referred to the crushing of a building by the fall of a tree, and clearly pointed out that it was no more the *motion* of the tree that crushed the building than the *motion of the shadow* on the building caused by the tree in the process of being pulled toward the earth by gravity in the sun light.

Tyndall in his work, Heat a Mode of Motion, says *heat itself, its essence and quiddity is motion and nothing else* and although the work has been and is by many considered au-

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thority, the independent and distinguished savant, Prof. P. G. Tait, of the University of Edinburgh, has had the individuality to state that "Heat is no more a 'mode of motion' than potential energy is a 'mode of rest.'" This instance is cited to show that "doctors disagree" as they will always disagree until a more rational and consistent theory is advanced to account for the forces of nature.

When we look upon motion as a phenomenon, the effect of a cause, we will be better able to explain not only the nature of Heat but the nature of electricity, magnetism, gravitation and the other forces of nature.

According to the present theories of science a body is heated because its supposed molecules are in a given state of vibration, or are moving with a definite velocity and bombarding one another trillion of times in a second so that in their free path (if the matter is Hydrogen) their velocity is over one mile in one second when the temperature is 60 deg. F. If the temperature be reduced it is claimed that the velocity of these molecules has been diminished.

Now we have a right to inquire whether at the absolute zero of temperature the supposed molecules would have any motion—the answer is, certainly not. In other words, at this point there could be no motion, for motion means heat, according to Tyndall; therefore at this "point" all motion would be eliminated and nothing but mass would remain absolutely motionless and in a state of perfect tranquility and rest.

It must be evident then that motion is a phenomenon, the effect of a cause, and consequently can of itself do nothing in Physics and if motion can do nothing, a mode or phase of motion can certainly do no more.

The claim, then, that the quantity of motion in the universe is a constant quantity is irrational - for 'motion" is not a "thing," it is a phenomenon, it has to be created—it "never existed," but "occurs."

When we inquire into the nature of Force, we find that the quantity of force in the universe is a constant quantity. Force is indestructible, cannot be added to or substracted from,

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it is persistent—it is always active, observed or unobserved, always at work tending to establish an equilibrium in nature.

By winding up the spring of a clock we store up force within it, which is liberated when unwound. So force is stored up in a cannon-ball when liberated from the explosive; when the ball is found possessed of energy, by virtue of the stored up force, thus enabling the mass to do work.

It is not the "motion" of the mass that does the work, for such motion is incidental, but it is the constantly liberated force store up in the ball that does the work—and if the cannon-ball in motion sets some body in motion in its path, it is because it has stored up in the body some of its force, thus enabling this newly moving body to do work itself.

When the mind is brought logically to bear on this subject, it becomes clear that FORCE is the "thing," the "entity," not motion, which it can "produce," 'create," "cause to occur," in a mass. Prof. Tait has said: "It has been definitely established by modern science that heat, though not material, has objective existence, in as complete a sense as matter has." But independent of his remark about being "definitely established," the distinguished Professor regards, heat, light, sound, electric currents, etc., as "forms of energy,"—while it must be clear that "energy" can only be the power, ability or capacity of force acting through matter to do work.

Matter is the vehicle in which force can be stored and made to do work, and when force is thus stored up we have a right to speak of the energy of the mass, and just in proportion as there is more or less stored-up force within it, just in the same proportion is it capable of doing more or less work, or, in other words, is it possessed of more or less energy.

The new Philosophy has been styled the Philosophy of Substantialism and it can be defined as that system of doctrine which recognizes every force in nature, whether physical, vital or mental, by which any effect or phenomenon is produced within the reach of our sensuous or rational

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observation, as a substantial entity or real objective thing, not as universally taught, as but the mere motion of material molecules, which motion not being entitative must of necessity cease to exist if such moving molecules were brought to a state of rest.

It is claimed by this new Philosophy that anything the human mind can form a positive concept of is an Entity—hence Heat, Light, Electricity, Magnetism, Gravitation, Sound, Mind, Soul and Spirit according to the new Philosophy are entities, real objective things, while the absence of these entities such as Cold, Darkness, Stillness, Vacuity, etc., furnish the negative Concept.

Plainly if the above named forces are admitted to be substantial entities not chained to material conditions, but capaple of passing through and freely permeating all material bodies as if they were not present, then manifestly the very foundation of the dynamic or materialistic Science will crumble beneath the weight of such scientific truth and its place is taken by the broad principles of substantialism as a rational and satisfactory basis for man's future immortality.

According to the new Philosophy it is assumed that there is one primordial substance, and that this is the force element of Nature, emanating from and being sustained by the Infinite.

It is an immaterial, intangible and incorporeal substance, and out of which, in the beginning, all material substance was produced by the Great Intelligence who formulated the laws of nature.

More confusion, absurd and irrational hypotheses have been introduced into science than a few by attempting to ignore the Infinite God and attempting to explain the phenomena of nature on a purely dynamic or mechanical basis; for the Infinite God can no more be separated from His works than a part can be made equal to a whole.

The Infinite God must be, as Savage says: 'in the dust of the streets, in the bricks of my house, and in the beat of my heart, or else He is not infinite.' This does not make, however, the dust of the streets, the bricks of a house, or the

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beat of one's heart a god, any more than my hands, my feet, my stomach, which are necessary to make me a human being, constitute the ever-living "Ego," the "I," that which proves there is "something" within my material frame not acquired from outside of it.

In the same way does the Universe find its existence in God—all force and matter being made out of His infinite substance.

By this admission we are not led to say with Hæckel—"There is no God but force," but rather as Dr. McCosh has said—"There is no force but God."

There is one mystery that science must bow in respectful recognition to, and that is the mystery of the Infinite, and it is far better to admit one great mystery and send back such problems which surpass finite analysis for solution in the future, than to attempt to ignore the Infinite God in His works.

The universe is not a machine and it can no more be run without the constant exercise of the Will of God than a steam-engine can be run with oceans of fuel except it be directed by the will of man.

It may seem to some difficult to believe in the existence of an Immaterial Substance devoid of weight, inertia, physical tangibility, etc., and which can operate and exist in defiance of purely material conditions, as it is difficult for them to conceive of anything as a substantial entity or objective thing of which the mind can form a positive concept that is not matter in some form or degree of attenuation or refinement—this difficulty arises from their habit of definition and thinking. They have been accustomed to employ the word substance as synonymous with matter and hence their difficulty of conceiving of a substantial entity that is not a material entity—the fact is, that while all matter is substance, it does not follow that all substance is matter—for the word substance stands for and includes both immaterial and material substance. When we study the subject of Odor, Magnetism or Gravitation in the light of the New Philosophy, the mystery that has existed relative to the forces of nature

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as substantial entities is explained in such a manner as appeals directly to our reason and common sense.

All substance then must be considered under two divisions: 1st, material or corporeal substances; 2nd, material or incorporeal substances.

MATERIAL SUBSTANCES will include those of which we may take cognizance by our physical senses, and by the application of philosophy, chemistry and other sciences, and will appear in the solid, liquid, fluid, semi-fluid, gaseous and other more or less attenuated forms.

IMMATERIAL SUBSTANCES: will include three classes (a) Intelligent entities or forces as mind, spirit, etc. (b) Vital forces including both animal and vegetable life. (c) Physical forces without mind or life, as gravity, magnetism, electricity, heat, light, sound, etc.

When we examine the subject of Odor, the most highly attenuated form of material substance, we no longer have such difficulty in comprehending Immaterial substance. The minute particles of a substance which we perceive by smell, would be quite imperceptible to our taste, and if they were in a solid form we should never be able to feel them, nor to see them even if illuminated and examined under the most powerful lens of a microscope, no chemical analysis can detect their presence, and still the sense of smell in man is truly finite in comparison to that of animals. It is well known how the hound will follow the trail of the fox hours after it passed, in spite of the wind blowing across the trail carrying away the odorous substance. The acuteness of the sense of smell of the deer, according to Berstein far surpasses that of the hound, for this animal is able, when the wind is favorable "to scent the huntsman at a distance of several miles. The number therefore of those volatile substances which are perceived by animals at such great distance must be inconceivable. Their minuteness defies estimation."

Here, truly, we have a highly attenuated form of material substance, which approaches the border lines between the material and immaterial.

Surely the gradation so manifest in material substances

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all around us, ought to suggest to the reflecting mind a continuance of this graduated scale into immaterial and intangible substances; for surely the difference between the heaviest of all metals Osumim, through the lightest Lithium, through Acetylem the lightest liquid up to Hydrogen and Odor in point of attenuation need not be surpassed in rising above odor for example, to reach an immaterial condition and yet find substance as real and entitative as a block of iron or lead; so that where odor leaves off the immaterial substance possessed of activity and devoid of inertia may commence, as witnessed in Gravity, Heat, Light, Sound, Electricity, Life, Mind, Soul and Spirit. Let us take a glimpse at Magnetism and try and understand why it is that a magnet can not only draw pieces of iron to itself from a distance. but can exercise this attractive force through sheets of glass or through a bulk of water as if nothing intervened.

We know intuitively and positively that the magnetic something called force which could do this, however invisible or otherwise intangible to our physical senses, must be substantial, and being substantial, it must be immaterial substance, since by passing through sheets of glass the same as if nothing intervened, it manifestly acts in defiance of all material conditions though it emanates from a material body.

It is utterly inconceivable to any man who will give free exercise to his reasoning powers, that a piece of inert iron should start from a state of rest and move toward a magnet in opposition to gravity, unless something absolutely substantial passes between the two bodies to produce this result.

The fact is—it is the active force of substantial magnetism radiating from the magnetic poles which seizes by sympathy the latent magnetic force, residing in the iron of a similar quality with the magnet thus drawing the two bodies together by cords of sympathetic force.

The earth, in a like manner, only draws a stone downwards by the substantial cords of gravital force from the earth, interlocking sympathetically with the same substantial force centering in the stone.

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Newton caught a glimpse of this new world of immaterial entities as he contemplated the laws of gravitation. He says: "That gravity should be inate, inherent and essential to matter, so that one body can act on another at a distance through a vacuum, without the mediation of anything else by and through which their action and force may be conveyed from one to the other, is to me so great an absurdity that I believe no man who has in philosophical matters a competent faculty of thinking can ever fall into it."

Shortly after this the theory of the existence of a Luminiferous Ether was proposed—but Newton promptly rejected the same—still the theory grew in favor with others until it founded the basis of the present dynamic Philosophy.

This isotropic medium is supposed to fill all space and to surround the supposed molecules and atoms of all material substances—it is compared to an impalpable and all pervading jelly, Clerk Maxwell calculating its density to be $\frac{93^0}{1,800,000,000,000,000,000}$ that of water and that its rigidity is given $1-1,000,000,000$ that of steel—unfortunately for this medium to fill all the requirements it must be possessed of impossible properties, as Stallo says it "can not be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it can not be continuous at the command of Sir William Thompson, and discontinuous on the suggestion of Canchy or Fresnel."

It is difficult to see what use it was to invent an all pervading material substance out of which to construct waves motion; when light viewed as an immaterial substance emitted inpulses by the incandescent tremors of luminous bodies accomplishes the same result.

Because that mysterious something called gravitations which pulls a weight towards the earth and the earth toward, the weight can neither be seen, heard, felt, tasted or smelt, is no proof that gravity is not an immaterial substance as really and truly as water, iron or platinum are material substances, only the substantial attenuated threads of gravity are of such a nature that we can not recognize them except through our highest faculties of reason by what they accomplish.

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We must therefore judge of the substantial or entitative nature of anything of which the mind can form a positive concept, not by its recognizable or unrecognizable qualities through the direct evidences of our finite senses but by its demonstrable effects upon other and known substances under the exercise of our rational faculties in judging, analyzing, comparing, etc.

The New Philosophy claims that the life and metal powers of all living creatures, including man are demonstrably substantial entities--- parts of an interior and invisible organism consisting of real but immaterial substance—the "inner man"—and of which the outer or corporeal (Material) structure is but the tangible or visible counterpart. In the words of another writer: "Whatever evidence religion and revelation may furnish as to the personal and conscious indestructibility of the human spirit, it has always and admittedly lacked the strong confirmation of testimony of science – no direct proof, properly coming within the scope of scientific evidence, having been previously adduced to show that the soul. or life, or intellect of man, even exists as a substantial entity within the present physical structure. The religious believer has now—thanks to this invaluable revelation of science—not only the evidence of the higher impulses and nobler intuitions of his nature, coupled with that of the sacred record, that substantial immortality attaches to the spiritual principle in man but he can now grasp the long sought-for proof; confirmed by the physical and vital laws of our being, that the soul possesses a real organism as literal and substantial as that of flesh and blood but vastly the more important entity of the two."

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Editorial Notes

THE HEBREW INSTITUTE.

The leading minds of the Jewish community have always been agreed upon making education the great factor in lifting up the masses of emigrated Jews to social and civic position that would bring them within the category of useful and welcome citizens. Since the persistent persecution of the Jews in Russia threw thousands of unfortunate victims upon our shores, efforts have been making to increase the usefulness of such institutions as the Hebrew Free School, which has been measurably enlarged by the arrangements of the Baron de Hirsch Fund, Trustees for the education of adult emigrants as well as their children. The want, however, of a proper edifice for the accommodation of large numbers proved a great drawback, which has now been removed by the erection of a large and commodious edifice in which a number of institutions will have a central home, that were compelled before this to wander from place to place. The large fund needed for the erection of such a building was helped forward by the large amount of $125,600 which was collected at a public fair held a few years ago. The building was formally dedicated on the 8th of November in which the presiding officers of the various institutions that will find a home there participated. Mr. James H. Hoffman, chairman of the Building Committee presented the key of the structure to Mr. Jacob H. Schiff, the President of the Educational Alliance and in doing so gave a concise history of the erection of the building. The president in his reply pointed out the great advance achieved by the erection of the Institute in the aspiration of the Jewish community as such for affording the masses a better education. He said:

For the first time we shall now be able to point, not to the achievements of our hearts only, to orphan asylums, hospitals and homes, but also to this grand and worthy centre for intellectual development of the Jewish mind. Judaism in every age has recognized that to truly fulfil its mission, the morals and the minds of its adherents must above all remain sound; this continuous moral education has not only kept our race in existence, but has ever enabled it to march abreast with the best in every land and in every generation.

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"The mission of our race is to be the mission of this Hebrew Institute. It is to constantly endeavor to attain the noblest of causes, the intellectual advancement of mankind, until that stage shall have been reached where every form of religion shall be merged into a universal acknowledgment of the unity of God and the brotherhood of men. A cause, the noblest of causes kindles itself, like a beacon set on high; high as Heaven, yet attainable from earth. Thus the cause which this Hebrew Institute represents is certain to prosper, and it is therefore with the highest hopes and expectations that, as President of the Educational Alliance, which at their solictation has represented the three societies in the erection of this building, I now turn it over to those who will occupy it, and I declare the Hebrew Institute as formally opened."

In speaking for the Hebrew Free Schools, Hon. Myer S. Isaacs the President of that institution said:

To-day, the Society of which I have the honor to be President since 1881, is the senior partner in a great philanthropic enterprise. It contributes to the common fund capital, experience, energy and hope; and cheerfully, delightedly, works hand in hand with the juniors. Together, we shall make this Hebrew Institute a centre of intellectual and spiritual activity for our brethren who crave our advice and fraternal sympathy—a monument of the intense desire of the Jews of New York to perform their duty towards their unhappy kin from beyond the sea—to the Republic which shelters them, the community of which they will form a part, to God, the Father of Humanity.

Hon. Joseph Blumenthal, as President of the Young Men's Hebrew Association, spoke of the possibilities now within reach of the united societies. "The work to be conducted within the walls of the structure is to form a new departure in educational administration. In the schools of this country the children are taught that knowl dge is power, and the higher a nation develops the traits of morality, of culture and of character, the greater is the power of knowledge. He spoke of what was proposed to be done in the building by the Young Men's Hebrew Association; the efforts that would be put forth to instil into the minds of those who are comparative strangers here, a knowledge of the history of the country and of political matters—that is political in its highest sense; science and industry; hygiene and domestic economy—domestic in its broadest sense and interpretation—in order that their home life

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may be made attractive to them, for however lowly their home, it can still be made attractive and pleasant. Classes for mechanical drawing, stenography and bookkeeping will be formed and the literary society with a reading room and other branches for the improvement of the mind would be developed, while a well equipped gymnasium is a valuable adjunct to the work of the association."

Mr. Samuel Greenbaum, the President of the Aguilar Library, expressed himself in a similar sense as the previous speakers. The Hebrew Institute, though the youngest child of Jewish philanthropy, is certainly one of the most important creations, and will wield a marked influence in the growth and education of the coming generations of American Israelites.

REV. DR. MARCUS JASTROW.

The celebration by Rev. Dr. Marcus Jastrow, of the twenty-fifth anniversary of his ministration in the congregation Rodef Sholem, of Philadelphia, has elicited the well deserved tribute of his colleagues in the pulpit as well as of the Jewish community at large. His profound erudition, the purity of his life, the earnestness of his labors have endeared him to the hearts of his people and secured him the unqualified respect and veneration of all, regardless of the views they may hold, agreeing or disagreeing with him in matters of religious polity. Dr. Jastrow has been no exception to many of the Jewish ministers who received a call from abroad. The orthodox, unyielding Rabbi could not withstand the broadening and progressing influences, which dominate every congregation of this country composed of members of culture and education, or let us say he was taken captive by the spirit of criticism, which throws its search light upon all systems that look for tradition as the only credential of many practices and observances which are otherwise out of date. The orthodox minister gradually became a conservative and developed subsequently into a moderate reformer. Whenever sham, fraud, dishonesty were to be fought, he was found side by side with his colleagues of whatever shade, engaged in the same struggle. He could not agree to reforms in what were known as "radicals" so he reformed in his own way, always laboring zealously and honestly in the cause which he espoused.

Every movement calculated to advance the religion of which he is an honored representative found his support, education could

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count on him as a warm friend, and charity an eloquent and influential advocate. The publication of a Talmudico-Targumic-Midrashic Dictionary in the English language gave him a place in the world of letters and scholarship, a distinguished place, and it is the prayer of all well-wishers of Hebrew literature that he may be able to furnish a work which promises to be a monument of learning, an honor to the American Jewish Ministry. The prayers and ardent wishes of his immediate friends and admirers are fully shared by the MENORAH. Honor to whom honor is due.

B'NE B'RITH circles have been taken up entirely with making arrangements for the organization of local committees in their various localities in response to the appeal issued by the Executive Committee. For the time being, everything else is dropped as the people feel that "a pull altogether" is needed to master the herculean problem before them.—The triumphant election of Hon. Simon W. Rosendale as Attorney General of the State of New York, outstripping his colleagues on the ticket in the number of votes, has given great satisfaction in B. B. circles. Rosendale has always been a great favorite; his earnestness and devotion, his urbanity and amiability, have always been recognized and made him a leader in the Order.—We hope that the elections for officers of the Lodges taking place in December, will bring to the front men of energy and capacity, and we will be pleased to publish the names of the officers elected, if notified in time.

THE remarkable article on the immortality of life, contributed by the eminent chemist, Professor Dr. Mott, concluded in this number, gives evidence of profound scientific erudition, originality and boldness of thought and skilful combination, producing conclusions which will convince every unbiassed thinker of the agreement of science with the feeling pervading humanity of the immortality of the soul. Only those who care not to be convinced will gainsay the cogency of Professor Mott's arguments. These articles will mark the Professor as one of the foremost philosophers of the age.

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BOOK REVIEWS

Snow-Bound. A Winter Idyl. By John Greenleaf Whittier. With designs by E. H. Garrett. Boston and New York: Houghton, Mifflin & Co.

An *edition de luxe* poem by Whittier is a gift for which we cannot be sufficiently grateful. "Snow-Bound" has all the grace and charm, the depth and melody of the poet by grace divine. Was the memory of the beloved that have departed painted in more soul stirring song than the following lines;

O Time and change!—with hair as gray
As was my sire's that winter day,
How strange it seems with so much gone
Of life and love, to still live on!
Ah, brother! only I and thou
Are left of all that circle now,—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide world o'er
Those lighted faces smile no more.
We tread paths their feet have worn,
We sit beneath their orchard trees,
We hear, like them, the hum of bees,
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!
Yet love will dream, and Faith will trust,
(Since He who knows our need is just)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day,
Across the mournful marbles play,
Who has not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of Death,
And love can never lose its own!

Has ever preacher or philosopher spoken more impressively and convincingly of the eternal faith in us of the life that never ends? The picture unrolled of that charming rural New England life is incomparable. The illustrations by Garrett are gems of art in design and executions and come as close to original sketches in India ink as any impressions produced by the press. The little volume, in its entirety, is a triumph of the modern American art of bookmaking, and a treasure in its way.

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Prose-Poems and Selections from the Writings and Sayings of Robert G. Ingersoll. New York: C. P. Farrell.

America to-day has probably no orator whose eloquence is more matchless than that of Robert Ingersoll. Whatever subject he touches becomes animate with the sparkling splendor of his poetical genius. A thorough and uncompromising infidel he substitutes for the sentiments, feelings, hopes and faith with which the world bridges our evanescent existence with the world of eternity, the soul of his wonderfully fertile poetical genius and surprises us by the depth, the sublimity and the beauty of the picture with which he charms and captivates our fancy. No believer in the ordinary conception of immortality, he nevertheless robs death of its stings and reconciles us with a world in which matter represents all that is. But his matter is an apotheosis and is incontestable proof of the faith that is in him, though he repudiates every form thereof which is current among the people. His ideal is truth and justice and he champions it on every occasion without fear or favor. However much we may differ with him in his philosophy and historical judgment we are compelled to bow to his honesty of purpose and to the charm with which he polishes his battle-axe. Of few orators could the selections from their utterances be styled "Prose-Poems" with equal justice than of Robert Ingersoll. Indeed the language of the orations, prose in form are poetry in substance. Whatever opinions may be entertained on the subject-matter discussed, there can be no greater delight to the cultivated lover of eloquence than an hour with Ingersoll, as presented in this book. The book is also made attractive by the elegant press from which it is issued.

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The Christmas Carol. By Charles Dickens. A fac-simile reproduction of the Author's original MSS. With an Introduction by F. G. Kitton. New York: Brentano's.

The modern sort of fac-simile production has had an effect similar to the art of photography and chromo-printing in enabling thousands to possess treasures of art and affection which formerly was only the privilege of the very few. The lovers and admirers of an author love to see the style in which the work was originally created by the author and from his mode of writing often form opinions of the favorite author's characteristics. What prices are not paid for a scrap of a letter or writing of the most trifling character of a man who has played a role in art, science, literature, war, politics, etc., and only the wealthy lover of such treasures could indulge the costly passion. By the production of fac-similes many can gratify the natural wish of possessing the original handwriting of people, whose popularity warrants the publication. Dickens is a favorite like few authors, and many will welcome the opportunity of securing one of the 250 copies which the Brentano's brought out. The possessor of Dicken's works would certainly prize the gift of such a copy as the most welcome friendly attention.

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Das Juedische Weib. Von Nahida Remy. Mit einer Vorrede von Prof. Dr.M. Lazurus. Leipzig: G. Landria. 1892.

"The Jewish Woman," her place in the religious polity, in the house and family, in Bible and in history, has probably never been viewed with greater freedom from prejudice than in this work of Nahida Remy, a Christian lady. If anything, the authoress is blinded by too ardent a love and admiration, which breathes through every page. Criticism has no place and in order to pile up the record of the talents, virtues and charitable disposition of "the Jewish woman" she occasionally gives credit that belongs to other creeds. She thus mentions the late Anna Ottendorfer among the Jewish women. Her virtues, talents and charitable works were indeed so eminent as to find a place in the general history of this country. She was an honor to her sex and to German womanhood. Mistakes like this are often made and we are sorry to see them creep into books that may become a vindication of the much assailed Jewish character and often nullify the entire object. We publish as one of our articles, a tranlation of one of the chapters of the book. We should think that the Jewish Publication Society would not go amiss if they were to negotiate for a translation and publication of the book.

The Secrete Log. Boke of Christopher Columbus, noted and written by himself in the years 1492-1493. Fished up on the 14th of August, 1890, and imitated after the origingal log-boke. Brentano's.

A quarter of a century ago the world laughed at Louis Napoleon for having been taken-in by a skilful and crafty imitator of an old MSS. who presented to him an old copy-book of school children as a draught-book of American Indians, which he caused to be published as a wonderful discovery of ancient history relating to Indians. Any unsophisticated lover of old MSS. and books is apt to be taken in by this remarkable imitation of an old MSS. on vellum, that might as far as appearances go date from the 15th century. The vellum is water-stained,not only the leaves printed upon, but also the cover of the binding. Thelanguage is the quaint English used in those days and the patent letter of Isabella of Spain with the seal attached, an exact fac-simile. No greater curiosity, at such trifling cost, can decorate the studio of any lover of books, and it forms an elegant memento of the approaching jubilee year of the discovery of America.

Friendship. A Symposium. Chicago: Albert Scott & Co.

In dainty binding of white and gold comes a little volume from the press of Albert Scott & Co., Chicago, entitled "Friendship." It contains a symposium of three essays by Marcus Tullius Cicero, Francis Bacon and Ralph Waldo Emerson, the first being rendered into English by Cyrus R. Edmunds. Prefatory to each essay is a portrait of the author and apposite quotations relative to the theme. Of the many gems of thought embodied therein the following may serve as a specimen: "Happy is the house that shelters a friend! It might well be built like a festal bower or arch, to enter-

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tain him a single day. Happier if he knew the solemnity of that relation and honor its law! It is no idle bond, no holiday engagement. He who offers himself a candidate for that covenant comes up like an Olympian to the great games, where the first-born of the world are the competitors. He proposes himself for contests where Time, Want, Danger are in the lists, and he alone is victor who has truth enough in his constitution to preserve the delicacy of his beauty from the wear and tear of all these." The little volume is sure to please its readers and nothing could be more appropriate than a gift like this to a friend.

Betty Alden, the First-Born Daughter of the Pilgrims. By Jane G. Austin. Boston and New York; Houghton, Mifflin & Co.

The history of the first governor of the Plymouth colony and Miles Standish the redoubtable captain, both of whom live in song and romance, is as dear to the American as the history of Columbus and Washington. The story of the beginning of New England life, in which the worthy governor and his Colonel play the principal role is told with a naiveness and fidelity to the historical truth, at once interesting and captivating. The Puritans, as they lived, thought, felt, fought and struggled are brought vividly before our eyes and their characters are depicted so truthfully that we can well understand the growth of the New England institutions proceeding from such foundations. It is refreshing to see books produced that are the product of the American genius in style, form and spirit.

Ben Beor. A Story of the Anti-Messiah. In two divisions. Part I. Lunar Intaglios. The Man in the Moon. A counterpart of Wallace's "Ben Hur." Part II. Historical Phantasmagoria. The Wandering Gentile. A Companion Romance to Sue's "Wandering Jew." By Rev. H. M. Bien. Baltimore: Isaac Friedenwald Co.

Balaam is one of those puzzling figures in Old Testament history which it is surprising that until now no man of fertile imagination has made the Gentile prophet and seer the central figure of a Biblical drama. Dr. Bien. who has given proof ere this of a rich poetical vein, has painted a picture which can not fail to captivate the fancy and it enables us to revel in a world of strange fiction, charmed by a groundwork of events, occurences and personages in the history of Israel which will not fail to retain the reader's interest from beginning to the end. The language is chaste and fascinating and the instruction imparted is rich and manifold. The book should find a wide circulation.

All Around the Year 1892. Entirely new Design in Colors. By J. Pauline Sunter. Printed on heavy cardboard, gilt edges, with chain, tassels and ring. Size 4 1-4 by 5 1-2 inches. Boxed. Price 50 cents.

This most charming calendar is composed of heavy, gilt-edged cards tastily tied with white silk cord, and a delicate, silvered chain attached,

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by which they may be hung on the wall or elsewhere, and are so arranged on rings that they may be turned over as each month shall be needed for reference.

As fresh in design—even outshining its brilliant host of predecessors, which have been sent out each year to the calendar-loving world—as it is fresh in the fair whiteness and the soft delicacy of its workmanship. Each card contains not only the calendar but a design both charming and appropriate, and an equally timely sentiment.

Venetian Life. By William Dean Howells. With Illustrations from Original Water Colors. 2 Volumes. Boston and New York: Houghton, Mifflin & Co.

Howell's "Venice" has become one of the classics of American literature and the elegant new edition brought out by the eminent publishing house is worthy of the book and an evidence of the great progress achieved in this country in bookmaking. The illustrations are gems of art and might well pass for original water colors. Letter press and binding are of equal taste and excellence and the book will make an acceptable present to a literature-loving friend.

Faust. The Flower Song and the Spinning Song. Illustrated by Frank M. Gregory. New York: Brentano.

The Swan Song, etc. from "Lohengrin." Illustrated by Frank M. Gregory.

The Toreador Song from "Carmen." Brentano's.

The series of songs from the operas, published by Bentano's are elegant specimens of art and will find a place in the parlors and boudoir of ladies of culture and artistic taste.

LITERARY NOTES.

The December *Arena* is probably the most brilliant issue of this strong and aggressive review which has yet appeared. Among the thinkers of more than national reputation who contribute to this issue are Camille Flammarion, the eminent French astronomer, who discusses recent discoveries in the heavens; Hon. David A. Wells, who replies to Hon. Henry Cabot Lodge, defending free trade; Rev. C. A. Bartol, D.D., who appears in a masterly paper on "Faith in Cod as a Personal Equation;" Prof. T. Funck-Brentano, of the Academy of Paris, who writes on "The Logic of Port-Royal and Modern Science;" Edgar Fawcett, whose essay on "The Woes of the New York Working Girl" will awaken a profound interest in thousands of thoughtful minds; Dr. George Stewart, D. C. L., who appears in a delightful critical and biographical sketch of J. G. Whittier; and Helen Campbell, who discusses the question of Working-Girls' Clubs. Mrs. Campbell also

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contributes a powerful novelette dealing with hypnotism and insanity. Mr. Hamlin Garland appears in a character sketch of Western life which is most delightful. Francis Minor, of the St. Louis Bar, contributes a powerful plea for equal suffrage, and Robert Henry Williams appears in one of the most thoughtful and in every sense valuable contributions which has been made to the literature of the Race Problem in the South. The editor discusses the Hon. Carroll D. Wright's recent remarkable address on Divorce in nine pages of notes. Full page portraits of J. G. Whittier and Edgar Fawcett are features of this number. In order to give place to the entire novelette of Mrs. Campbell without sacrificing any of the space usually given to serious problems, the publishers have added sixteen pages to this number. The *Arena* grows better with each volume. It is bold, aggressive and liberal; a magazine whtch is indispensable to all thoughtful persons who are interested in the vital problems which are coming to be uppermost in the public mind and upon which depends the triumph of civilization.

After years of incessant labor by the distinguished editor, John Foster Kirk, and his assistants, the Supplement to "Allibone's Dictionary of English Literature and British and American Authors," is announced by J. B. Lippincott Company. As now completed, it extends and brings down to the latest practical date one of the great literary enterprises of the century. Begun in 1850, and for the most part written in the few following years, the three original volumes of Dr. Allbone's great work of necessity fail to contain an account of the vast number of books that the teeming presses of the English speaking world have of late given birth. To supply this deficiency and thus present in a single series of volumes a complete Biography of English Literature from the earliest times to the present (as nearly as possible) has been the aim of the publishers in issuing this supplementary section of the work, and to this end they have shrunk from no pains or necessary expense in carrying out their enterprise. Altogether, 37,183 authors, with their works (93,780 in number), are recorded in the Supplement, with frequent biographical and bibliographical notices, the latter embracing in many instances, copious criticisms of the works mentioned, from the leading reviews of the day.

It can hardly be doubted that Allibone's Dictionary of English Literature and British and American Authors, taken as a whole, embracing as it does in its original three volumes the names of over 46,000 authors, and in its Supplement (as above stated) those of 37,183 authors—with notices of their several hundred thousand books—will long remain without a rival as a bibliography of the literature of the English tongue.

Worthington & Co., 747 Broadway, New York, announce for immediate publication as No. 22 in their International Library, "Light o' Love," by Clara Dargan Maclean. This unique title indicates a book of striking

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and unusual interest. The scenes are laid in Charleston, South Carolina, in *ante-bellum* days, when its society was *sui generis*, refined, cultured, hospitable; and, under a slight disguise, the wits and belles of a now almost forgotten period, move before us in a glamor of grace and beauty and chivalric splendor. The story is full of brilliant local color, and abounds in dramatic situations. As a study of character, it rivals the best retrospective productions of the modern subjective school, while the lofty ethical tone will make the book acceptable to those whose consciences disapprove the ordinary romantic novel. Also, The Rose Library: "The Bachelor of Salamanca," by A. R. Le Sage. Tran lated by James Townsend. With photogravure illustrations. One of the renowned series of Le Sage's adventure romances. Related in a masterly and most entertaining manner, the writer exhibits remarkable boldness, force and originality while at the same time he charms by his surprising flights of imagination and his profound knowledge of Spanish character and customs.

The December number of *The North American Review* brings to a close the one hundred and thirty-third volume of that well known monthly, and contains a full index of the volume. It is fully up to the high standard which has been set by and for *The Review*. It opens with an exceedingly valuable paper, ent tled "Thoughts on the Negro Problem" by James Bryce, M.P., who is so well and favorably known in this country by his masterly work, "The American Commonwealth." Mr. Bryce has studied the negro question impartially and in the true spirit of the social philosopher; and what he has to say regarding it cannot but be read with wide and profound interest. Rear-Admiral S. B. Luce, U. S. N., writes in a serious vein on "The Benefits of War," pointing out, among other things, the futility of the much-heralded panacea of arbitration in certain circumstances. In a striking article, called "The Three Philanthropists," Colonel Robert G. Ingersoll describes three methods of dealing with the vexed question of capital and labor. Colonel Ingersoll's brilliant style lends additional interest to this most suggestive presentation of an important topic.

The December number of *Lippincott's Magazine* is a special Southern number; all the contributions are from well know Southern authors. The complete novel is written by T. C. De Leon, author of "Creole and Puritan," "The Puritan's Daughter," "Four Years in Rebel Capitals," etc., and is a stirring tale of the Civil War, entitled "A Fair Blockade Breaker." It is well known that some of the most daring blockade-breakers during the war were Southern women. Mr. De Leon makes one of these women, a beautiful, brave and captivating girl, the heroine of his story. The tale is replete with exciting adventures, and has a dash and go about it which insures its success.

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One of the most promising of the young newspaper men who are making a place for themselves in the leading magazines is Walter Blackburn Harte. His articles in the *Forum* on Canadian affairs, showed such a grasp of the situation and such political sagacity, that he jumped at once into public notice. He has since kept his seat well, and his latest article on "Canadian Journalism," judicial, impartial and philosophical, which is published in the *New England Magazine* for December, will be widely read, and create much discussion and criticism. His "Dodsley's Corner," in the same issue is as sparkling and aggressively pertinent as usual.

"Jewish Converts, Perverts and Dissenters," a series of Sunday lectures on Jesus, Paul, Boerne and Heine, Spinoza, The Disraelis, by Rev. Dr. Joseph Krauskopf of Philadelphia, have been published in pamphlet form by Oscar Klonower, 1827 Park Aveuue, Philadelphia. They are interesting reading. There is an originality and sprightliness in these lectures which fully explain the popularity of the Keneseth Israel preacher. Whether we agree with him in his views or not, we cannot help admiring his enthusiasm and his studiousness.

Ex-Prime Minister Crispi concludes his articles on Italy and the Pope in the December number of the *North American Review*. "As the physician feels the pulse of the patient to ascertain the state of his health, so the public looks to the rates to judge of the condition of the railways." Thus begins an article which General Horace Porter has written for the December number of the *North American Review*.

Rev. Dr. Alexander Kohut has contributed to *The Independent* an interesting paper on "Biblical Legends, according to an ancient Yemen Manuscript."

PUBLISHER'S NOTES.

TO OUR READERS.—Please patronize our advertising customers and when purchasing kindly mention the MENORAH.

CHILDREN OF TO-DAY.—The extent of the demand not only for appropriate attire for children, but also for that which is becoming, has made it possible for dealers to make a specialty of these goods and to devote their whole attention and energy to meet this demand. Nowhere in this country, or for that matter in Europe, can a better assortment of children's furnishings be found in every conceivable design, from headgear to footwear, than at Best & Co.'s, Nos. 60 and 62 West Twenty-third Street. Here the whole business is devoted solely to children's wearing apparel, and a visit to this house will well repay anyone, if only to learn the styles and their prices.

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Best & Co. manufacture their own goods and in such quantities as to enable them to sell at prices to suit every one. Here the finest of all in the way of novelties and extravagant things, for those who desire them, can be found. The chief inducement, however, to parents, looking for suitable and becoming clothing for their children, is the large line of garments for every-day use. They are well made and in the best styles and will give satisfactory wear. This firm are the largest manufacturers of children's clothing in the world and also the heaviest buyers of these goods which they do not make, such as hats, shoes, etc. It is because of this that everything sold there is produced at the least possible cost and hence their prices are favorable to buyers.

THE BEAR LITHIA WATER is winning its way on its own merits, and is largely used in the practice of many leading physicians. Dr. Lewis A. Sayre, of 285 5th Avenue, New York, says: "I have used the Bear Lithia Water with great benefit to myself, and improved daily from its use. I shall continue to use it myself, and recommend it to my patients." Dr. R. C. M. Page, 31 West 33d Street, N. Y., writes: Col. A. G. Dickinson, President of the Bear Lithia Water Co., 945 Broadway. "There is no doubt about it, Bear Lithia Water is a big thing for gouty folks, Mrs. Page has been all over Europe to different Springs without the least benefit, in fact got worse. Since she returned this autumn she has been drinking the Bear Lithia Water, and it has wrought wonders for her I assure you." Dr. Page having made a study of the mineral waters of Europe, and being an eminent authority, Col. Dickinson requested the privilege of using the above letter. Dr. Page replied, "Yours of the 12th regarding the Bear Lithia Water received. You can put me down any time and every time,as an advocate for its use. Rest assured that I should have said nothing about it, had I not seen for myself. I do not hesitate to recommend it."

"THE CENTURIAL," a Jewish calendar for one hundred years, showing the days of the week, and corresponding dates of the English months, on which every Rosh-Chodesh, feast, fast and festiyal will occur during that time. Also directions to ascertain the English date of any Jahrzeit, and a summary of nearly seven hundred events, from the time of the Deluge up to the present, descriptive of the persecutions, tortures and massacres to which the Jewish people have been subjected, their victories and defeats, the high positions which they have attained in arts and science, their inventions and erudite productions, their progress in civil and religious liberty, etc. 220 pp., cloth bound, price one dollar. Mailed to any address on receipt of price, by Rev. E. M. Myers, 167 East 74th Street, New York City.

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establishment will verify the truth of this statement and we think prove of inestimable value to those contemplating the purchase of Christmas gifts. Strangers are cordially invited to view their various departments, a visit incurring no obligation to purchase.

AS TO WHAT CONSTITUTES BEAUTY there are a variety of opinions, but there is no denying that a sallow, pimpled or freckled complexion mars the effect of fine features and other traits of personal comeliness. Ladies should bear in mind that Glenn's Sulphur Soap endows the complexion with marvelous purity and softness and is far more healthful than any cosmetic.

LEAD PENCILS.—It is a growing conviction, notwithstanding the large number of fountain pens, stylographs, and similar writing devices, the majority of which are but vanity and vexation of spirit, that nothing has yet supplanted the old fashioned lead pencil in efficiency and reliability. The efficiency of the lead pencil, however, depends very much upon the care bestowed in its manufacture, the quality of the materials used, and the attention given to the proper grading of the leads. It is our pleasure to say that Dixon's American Graphite pencils, made by the Jos. Dixon Crucible Co., Jersey City, N. J., fill all the requirements of a perfect pencil. The workmanship is unexcelled throughout, the wood is soft and easily cut, the leads are tough and smooth and free from grit, and the 10 degrees of hardness in which they are made permits the selecting of a pencil just suited to the work required of it.

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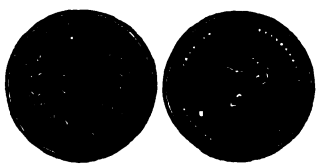

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SUMMARY OF REPORT FOR 1890.

BUSINESS OF 1890.

Premiums	$27,228,209.34
Interest, Rents, etc	4,929,89 .74
Total Income	**$32,158,100.08**
Death-claims and Endowments	$7,078,272.48
Dividends, annuities, and Purchased Insurances	6,201,271.54
Total to Policy-holders	**$13,279,544.02**
New Policies Issued	45,754
New Insurance Written	$159,576,065.00

CONDITION JANUARY 1, 1891.

Assets	**$115,947,809.97**
Liabilities, Company's Standard	$10-7049,359.11
Surplus [4 per cent.]	14,898,450.86
Policies in Force	173,469
Insurance in Force	$569,338,726.00

WILLIAM H. BEERS, President.

HENRY TUCK, Vice President, RUFUS W. WEEKS, Actuary.

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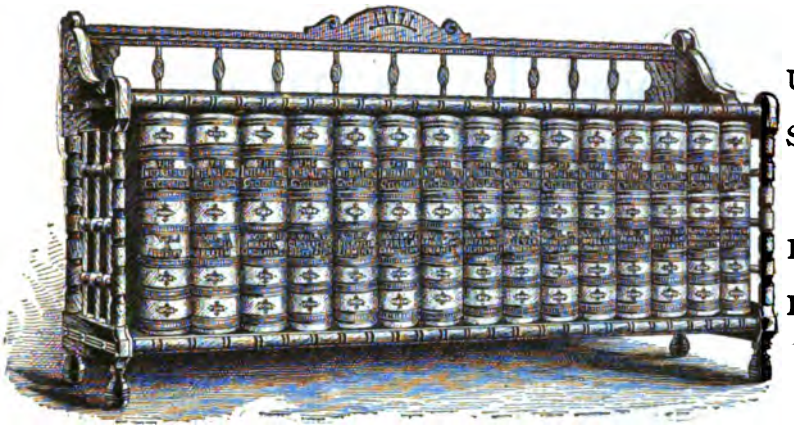

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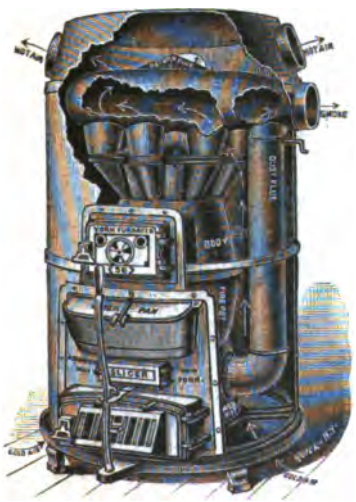

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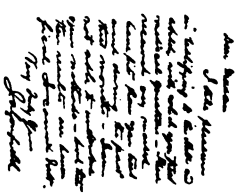

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Edited by M. ELLINGER.

DECEMBER, 1891

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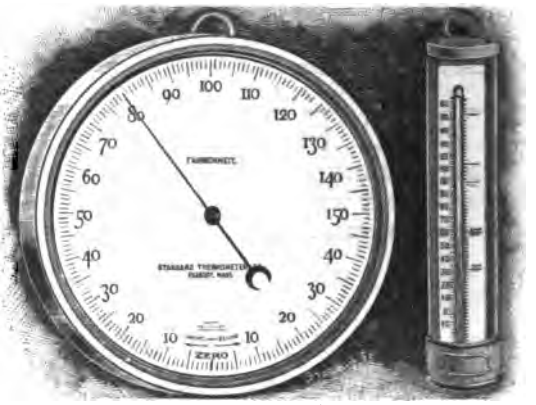

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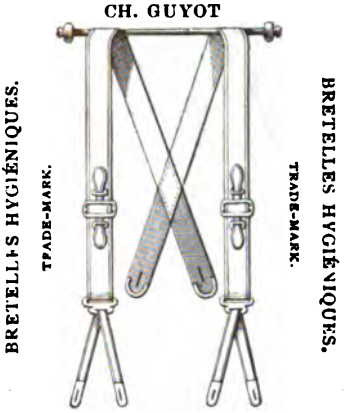

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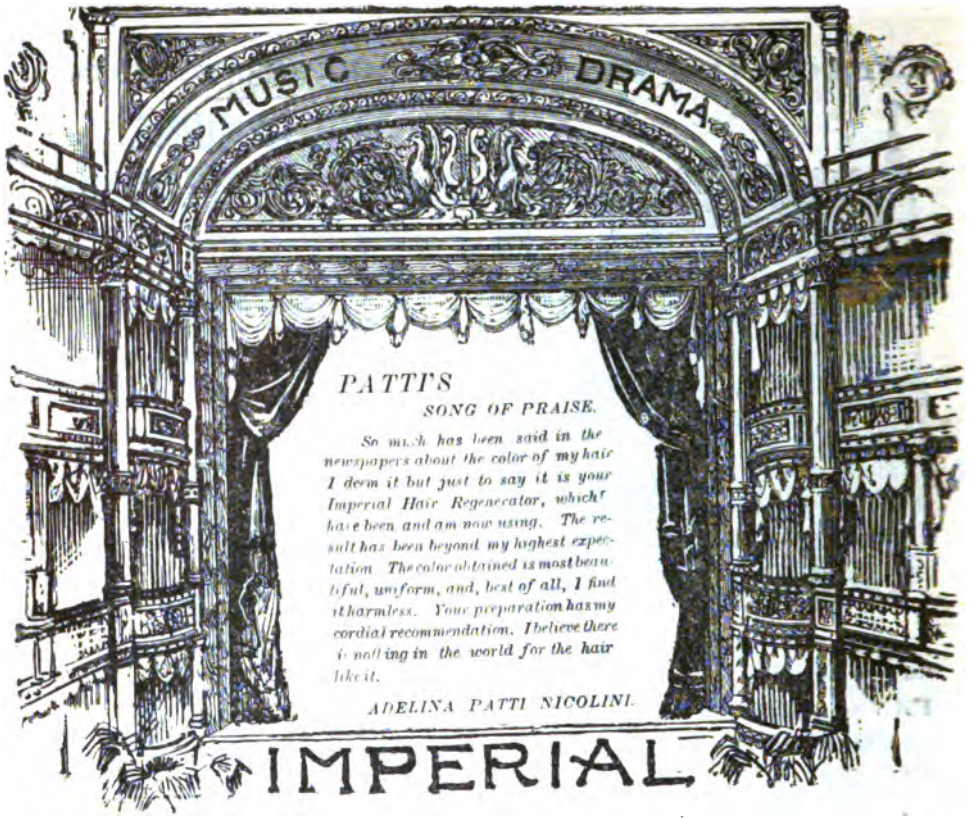
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